THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 *Tim.* iii. 15.

VOL. V. No. 8. NEW-YORK, SATURDAY, MAY 9, 1835. WHOLE NUMBER, 216.

For the Churchman.

The Garden.

"*Gardens* have been the scenes of the three most stupendous events that have occurred on earth: the temptation and fall of man, — the agony of the Son of GOD, — and his resurrection from the grave."

Notes of the Amer. Edit. of Keble's Christ. Year.

Is 't not a holy place, thy garden's bound,
Peopled with plants and every living leaf
Instinct with thought, to stir the musing mind?
Where was it that our mother wand'ring went,
When, 'mid her nursling vines and flowers, she met
The gliding serpent, in his green and gold,
And rashly listen'd to his glozing tongue,
Till loss of Eden, and the wrath of GOD,
Did fade from her remembrance? Was it not
A garden where this deed of rashness check'd
The stainless blossom of a world unborn?
Still tread with trembling. Hast *thou* nought to fear?
No tempter in *thy* path, with power to sow
Thy paradise with thorns, if GOD permit?
So hold thy way amid the sweets of earth,
With cautious step, and have thy trust above.
Is 't not a holy place, thy garden's bound,
When, at the cool close of the summer's day,
Thou lingerest there, indulging sweet discourse
With lips beloved? Then speak of Him who bare
Upon his tortured brow strange dews of blood
For man's redemption.
Bring the thrilling scene
Home to thine inmost soul: the Sufferer's cry,
"Father! if it be possible, this cup
Take thou away. *Yet not my will, but thine:*"
The sleeping friends who could not watch one hour,—
The torch,—the flashing sword,—the traitor's kiss,—
The astonish'd angel, with the tear of heaven
Upon his cheek, still striving to assuage
Those fearful pangs that bow'd the Son of GOD
Like a bruised reed. Thou, who hast power to look
Thus at Gethsemane, *be still! be still!*
What are thine insect-woes compared to His
Who agonizeth there? Count thy brief pains
As the dust-atom on life's chariot wheels,
And in a Saviour's grief forget them all.
Is 't not a holy place, thy garden's bound?
"Look to the sepulchre!" said they of Rome,
"And set a seal upon it." So the guard
Who knew that sleep was death, stood with fix'd eye
Watching the garden-tomb, which proudly hid
The body of the crucified.
Whose steps,
'Mid the ill-stifled sob of woman's grief,
Prevent the dawn? Yet have they come too late,
For *He* is risen,—*He* hath burst the tomb,
Whom 't was not possible for death to hold.
Yea, his pierced hand did cleave the heavens, to show
That resurrection, which the "slow of heart"
Shrank to believe.
Fain would I, on this spot
So holy, ponder till the skies grow dark,
And sombre evening spreads her deepest pall.
Come to my heart, thou Wisdom that dost grow
In the chill coffin of the shrouded dead,
Come to my heart. For silver hairs may spring
Thick o'er the temples, yet the soul fall short
Even of that simple rudiment, which dwells
With babes in CHRIST. I would be taught of thee,
Severe instructer, who dost make thy page
Of pulseless breasts and unimpassion'd brows,
And lips that yield no sound. Thou who dost wake
Man for that lesson which he reads but once,
And mak'st thy record of the sullen mounds
That mar the church-yard's smoothness, let me glean
Wisdom among the tombs, for I would learn
Thy deep, unflattering lore. What have I said?
No! not of thee, but of the hand that pluck'd
The sceptre from thee.
Thou, who once didst taste
Of all man's sorrows, save the guilt of sin,
Divine Redeemer! teach us so to walk,
In these our earthly gardens, as to gain
Footing at last amid the trees of GOD,
Which by the eternal river from his throne
Nourish'd, shall never fade. L. H. S.

Hartford, Conn.

THE CHURCHMAN.

From the New-York Baptist Register.

GERMAN WRITERS ON SACRED PHILOLOGY.

THE remarks below are an extract from one of a series of communications from Professor Sears, now in Germany.

"My chief design is to inquire into the character of their sacred philology. Here, as might be expected, we find the same talent, learning, and industry. There is, however, a drawback here, which does not exist in the other case. The spirit that can hold communion with pagan antiquity is not thereby necessarily qualified to enter into the genius of language—that is big with the deep and holy truths of divine inspiration. The great majority of the Germans who are occupied with these subjects are decidedly hostile to the spiritual nature of the Gospel. It is a curious spectacle to see a nation of infidels expounding the Bible. It is stranger still to see them teaching the Christian world the oracles on which their faith is founded. It is not true that German philology can be swallowed down with safety by those whose office it will be to guard the purity of the Church. There is as much rationalism in the philological treatment of the Old and New Testament as any where else. If the same men who have treated these subjects so extensively had in their heart believed in prophecy, miracles, and inspiration—if from an inward experience they had been made susceptible of those ideas of vital religion and of divine influence of which the Bible every where speaks, how different would be the character of their philology! But they are not merely in a negative sense bad interpreters of the divine will: they are positively interested to give support and currency to *a priori* sentiments, directly opposed to the Bible. It may be said, that as they are bound by the usage of language, there is little room for unbelief to operate in this branch of theological study. It is, indeed, true that the usage of language is to decide in all cases the application of a word. But how is this usage to be learned? Most surely by ascertaining the meaning of a word in all the passages where it occurs. Now, we affirm that in the investigation no principle is held with more tenacity, and has more influence on the decision, than that of rationalism. He who denies the possibility of prophecy, inspiration, and miracles, and the divine power of religion on the heart, and attempts to explain the Bible in consistency with his belief, will find a multitude of words used in a different sense from what the Christian finds in the sacred volume; and yet the aggregate of the significations which he attaches to them is presented as that *imperative law*, the usage of language. But the plain fact is, that the alleged *usus loquendi* is often nothing but the amount of a certain number of forced interpretations. No charge of wilful falsehood is necessary to make it appear that of the mass of classical quotations adduced to sustain a certain definition, none are to be taken upon trust. Controversialists can easily believe a passage to mean what others do not conceive to lie in the words. And it is not to be concealed that in many cases the meaning of a word is first settled, and then proof. In short, the host of authors ransacked for [illegible]sumed principles or sentiments of the critic are the mould in which his sacred philology is cast, and the likeness is true to the original. A little reflection upon the spiritual character of divine revelation will satisfy one that the proportion of words and passages exposed to this mangling process, is by no means small: and what adds to the evil, is the infinite importance attached to these very passages. Sacred philology is the very fountain of the doctrines of Christianity; and consequently, any impure mixture here flows through our whole system of religion. What, then, is this instrument capable of effecting in the hands of the enemies of religion? Not only arbitrarily, but against proof, it is asserted that a certain author betrays the peculiarities of a later state of the language, and therefore the book is spurious. Prophecies have been rejected as not genuine under the same pretence, while the real cause was, that they were too plain to be denied. Contradictions have with great ingenuity been forced upon the inspired writers, merely from a wish to destroy their authority. All these monsters of iniquity are employed in deciding upon the boasted *usage of language*. Let any one compare this view of the subject with *facts*, and tell me if it is not true. I could lay my hand on a thousand volumes which would verify the assertion. I do not condemn the German method of thorough investigation: I approve of it with all my heart. I only wish to see this business in better hands, and I have no fear for the result.

The more I become acquainted with the state of sacred learning in Germany, the more I dread the consequences of introducing it into our country. And it may be questioned whether the zeal manifested at present in England and America, in translating German theological works, ought to be a matter of rejoicing or regret to the Church.

From the Church Advocate.

THE progress of the Church of Rome in this country alarms many, but none attempt by effectual means, to counteract it. The misdoings of that Church are published, and its bitter fruits are brought forward, as a proof of the foulness of the stock whence they sprung. The inference is justified by the highest authority, and the premises are vouched by their own writers, among whom Erasmus, in his Colloquies, has presented so many examples, that those who take up this mode of attacking Romanism, may content themselves by republishing a selection of his lively dialogues. They were translated into English, I believe, by Bishop Patrick, and did good service in the reign of James the Second.

The present professors of that religion appeal to their present practice, (which appears blameless,) as is natural in a sect surrounded by those whose good opinion they wish to conciliate. They well know the general odium against them, incurred and transmitted down from the time of Bishop Bonner, to our own. Having, in their turn, tasted of the bitter cup of persecution, they know experimentally how hateful is the persecutor both to GOD and man, and sometimes lisp out the doctrines of lenity and toleration; nay, a priest has been heard to declare, that the Church of Rome never burnt any man for his religion. 'Twas even so: they only committed heretics to the secular power. A man seldom kills a mouse, but he commits them to the cat by dozens.

The Roman Catholics advance silently, but steadily. The present they notice but little, but they lay out largely for a future crop, by founding nurseries of priests, whence they hope to appropriate the education of our youth. They have the immense advantage of being strictly united, and feel that confidence which is natural to those who know that their opponents are not so. The Protestants are split into numerous different sects, each of which is again divided against itself, of which division some late assemblies to the northward are melancholy instances. Amidst them all, the Episcopal Church is least troubled with this malady; indeed she, in point of union, bears a strong resemblance to her ancient adversary; perhaps in this point only, although some of the children of the seven hills have lately pretended to do her honor, by asserting that between the two Churches there existed but the thickness of a piece of paper, a compliment which The Churchman properly qualifies, by observing that the said piece of paper comprehends a great part of both Testaments.*

The situation of Protestant and Papist in this country, seems reversed from that of the two parties at the Reformation. Then the latter were in possession of wealth and authority. They had enjoyed both without question, and that so long, that they had neglected as superfluous all means of defending rights till then considered divine and indisputable. Destitute of these advantages, the leaders of the rising sect bent themselves to acquire that knowledge which their antagonists had lost, and while the Papists were armed with prejudices conceived from ignorance, they were met by arguments derived from learning. Both sides seem to have changed tempers and characters in our times. The Protestant clergy have long held, exclusively, the instruction of the people. They inculcated zealously their peculiar doctrines, which were received by the people upon their bare assertion. They were fierce in their denunciations of Popery, and those denunciations were received without injury. Their decrees were little inferior to Papal bulls in their best days of authority. The Romanists have come fresh from the fire of persecution. They had the government of France, with the power of the sword, fifteen hundred years, and managed it so ill, that they turned their Most Christian country into a nation of atheists, whose barbarities taught the invaluable lessons of patience to the sufferers, who now, driven hither, have adopted those milder virtues which are naturally found among the oppressed. Their language is that of the lamb, and in their depressed state, they oppose an exemplary life as a counterpoise to the infamy contracted by their forefathers in their day of prosperity. In this temper they bring forward doctrines, the defence of which has been the object of their intense study, against men whose long possession of the office of public teachers has made them neglect those arguments by which their ancestors obtained that office.

Hence I am happy to observe the rising state of the Episcopal Church in our country; a Church which, in England, has always cultivated learning; and while her neighbors of Scotland were satisfied with instilling into the people an inexpiable abhorrence of Popery, furnished those champions whose logic and learning were the most deadly enemies to the corruptions of Christianity. The study of ecclesiastical antiquity has ever been the boast of the Church of England. And though she may not, perhaps, have latterly paid the same attention as formerly to the means of repelling adversaries till now inexistent, she will not, upon their reviving, fail to bestir herself, and to brighten up those arms which made her, in the persons of Jewel, Taylor, Cudworth, and Chillingworth, equally formidable to the Atheist, the Sectary, and the Papist. With heartfelt pleasure, I see her meeting her ancient adversary with that adversary's own weapons, increasing the number of her bishops, extending her seminaries, and endowing their libraries. From these we may look for a learned ministry, to stand forth the champions of her faith, but which will be ever ready to receive and appoint those good, though moderately instructed men, whose discourses addressed to the many, may prove more effectual than, to them, would be the best arguments of the learned theologian. So Martin Bucer told John Bradford, "If thou canst not give fine bread, bestow upon the poor people barley bread." A spirit like this, acting in the bishops when Wesley and Whitefield arose, might have retained their followers within the pale of the Church, and that without detriment to the good effects derived from their preaching. But this subject belongs to wiser men than myself to discuss.

Those ministers who have gone forth without sufficient instruction on those points in which the Church of England differs from the Papal, may, from Waddington's History of the Church, draw an accurate though not minute detail of the gradual rise of Popery to its most commanding height under Innocent the Third, and its equally gradual decline under Leo the Tenth, when its weakness and corruptions were assailed by Luther. Future candidates for the ministry may, and must be more deeply grounded. They must read their opponents as well as their advocates, and not fear while they study Chillingworth, to encounter the rancor of Father Maimbourg, or the eloquence of Bossuet. The appeal to truth is made by both parties, and we fear not the issue of that appeal.

From the Edinburgh Review, for January.

THE REFORMATION IN ENGLAND.

IN England reformation originated with the people. Ostensibly it proceeded from the will of a despot. But we should over-rate the power of Henry VIII., and falsely estimate the submissiveness of his subjects, if we imagined that this mighty change was rudely forced upon an unwilling public. The passions of the monarch were an exciting cause, but other causes had preceded. He had only poured the vials of his wrath into a cup which was almost full. He had availed himself of the popular feeling for the gratification of his private wishes. Very long had a spirit of sectarianism been sapping the foundations of Popery. The lessons of Wickliffe had not been forgotten. His followers, the Lollards, had, during a century and a half, been acquiring strength and numbers in that dangerous silence which is all that persecution can enforce. But in the beginning of the sixteenth century, the spirit of inquiry which called forth the energies of Luther had also awakened the dormant energies of this widely spread dissent; and ere the name of Luther was known in England, an increased number of sectarians had suffered for their faith. Meanwhile, the clergy were declining in popularity, even with those to whom they were not obnoxious on religious grounds. Both their wealth and their immunity from civil punishment, had long excited the jealousy of the laity; and successive changes of the law in the reigns of Henry VI., VII., and VIII., with respect to benefit of clergy, evince the growing desire to restrict this privilege. To such a height had this feeling grown in the latter reign, that one Standish was encouraged to deny the right of ecclesiastics to exemption from temporal jurisdiction. It was a boldness which in these days we can scarcely estimate; but a boldness justified by the result; for the King and the Parliament supported Standish against the hostility of the Church. Such had become the unpopularity of the clergy early in the reign of Henry VIII., that on the question of a trial, in a temporal court, of an ecclesiastic on a charge of murder, it was alleged by a bishop, as an argument against such procedure, that the life of no clergyman was safe if placed at the mercy of a London jury. Before Catholicism was abjured in England, already were the clergy attacked by violent speeches in the House of Commons; and a bishop, who complained of such language in the Upper House, was reprimanded for his pains. The people and the Parliament were ripe for change; and if they seemed submissive instruments of the Sovereign's will, it was because that will coincided with their own.

From the Journal of Bishop McIlvaine.

COLLEGES OF GREAT BRITIAN.

DEC. 18.—This morning I went by invitation of one of the Masters, to attend the exhibition of the schools connected with the Royal Institution of Liverpool. The schools are classical and scientific, in connexion with modern languages, and are intended to occupy, in relation to the Universities, the ground of Eton and Westminster. Besides the teachers of modern languages, drawing and *dancing*, there is a master and two classical assistants—the latter are graduates of Oxford, intending to enter the ministry, and now ready for Orders,—the former is of Cambridge, and a clergyman. The exhibition was in a large lecture room of the Royal Institution, and consisted of speaking English, Greek and Latin prose and poetry, *selected*, except in two cases, where two of the older boys delivered their own composition. The masters wore their university gowns and caps, the Cambridge gentlemen having a black silk hood lined with white silk, hanging behind—the others a strip of crimson, about three inches wide, hanging over one shoulder, like a sword belt. The boys were mostly sons of wealthy persons, and were dressed with beautiful simplicity and neatness, and of excellent manners. The two that spoke their own composition laid their manuscripts before them, as a clergyman does his sermon, and read as closely as if the matter were about half committed. But their compositions were excellent, and were read well, though they did not once lift their hands, except to turn the leaf. Their ages were about eighteen or nineteen. They composed the first class, the school being only a year old. At the end of each performance, the audience signified their pleasure by clapping, and knocking of sticks on the floor. The other boys spoke selected pieces. I never heard a set of lads articulate so distinctly, pronounce so accurately, stand so gracefully, or manage their voices more judiciously. Some of them spoke remarkably well. I felt an interest in remarking the manner of pronouncing Greek and Latin among these pupils, because it is the Oxford manner. In Greek, it differed from that adopted at Gambier only in this, that the dipthong *ou* is here pronounced as in *out*, whereas with us it is like *oo* in *moot*. Our method was pronounced by one of the masters to be the most primitive. But in Latin they universally pronounced the *a* like its English sound in *hate*, instead of giving the broad and better sound which I have been used to. I was informed that the same does not prevail in all the schools that prepare for the universities. Westminster was cited as an example of pronunciation like ours. Each boy wore white kid gloves while speaking; and only once was there need of a prompter. After the speaking, one of the rectors of Liverpool, (two of the clergy of the city are distinguished by the title of rectors of Liverpool,) who is also President of the Royal Institution, the Rev. Mr. Roberts, presented prizes of books, in literature and science, handsomely bound. I was pleased to find that the old system of rewarding talents, rather than merit, and of exciting pupils to study to excel each other, rather than to come up to the highest reach of their faculties, was abandoned; and that the prizes were awarded to all whose persevering efforts rendered them sufficiently deserving. The price of tuition in classics and mathematics *per annum* is about $112: and if you add writing and arithmetic, French, Italian, Spanish, German, drawing and dancing, it makes $185 more, or about $300 a year for all branches—exclusive of every other expense.

Gambier Observer.

COMMUNICATIONS.

For the Churchman.

NOVA ANGLICANA.

THE PURITANS, CONTINUED.

YOUR correspondent has acquired, it seems, a most unanticipated notoriety in *some* quarters, and drawn forth *some* animadversions, of which he did not suppose his unpretending papers would be deemed sufficiently worthy. It will be much easier to pause than to persevere. May he through your paper venture an appeal to your readers to know on what he shall determine? Those who think him splenetic will now be so charitable, perhaps, as to believe he has exhaled enough of ill-humor to be good-natured: those who think him self-willed, will have less cause to blame him if his labors are suspended or prolonged at the suggestions of others.

I have departed, occasionally, from the purposed line of my observations, being drawn aside by the criticisms, queries or taunts of my censors. My last paper was intended to be wholly confined to the treatment received by Churchmen from the Puritans in this country. It so happened, however, that some remarks on the spirit and conduct of the Puritanical priesthood occupied one portion of it, and some on the characters and administrations of the *first* Winthrop and Endicott, another. Nothing, in the department of compilation, could be much easier to your correspondent than to expand his papers upon Puritans *versus* Churchmen, by rambling at large over the diversified details of Massachusetts' ecclesiastical history. Some may think it were best for him to have given over this subject with his last paper. He begs leave to be heard once more upon it, as he is not yet prepared to leave untold some few things further concerning the treatment which Episcopalians received at the hands of certain brethren, who pronounced their Church a "dear mother," and solemnly declared that the milk wherewith they were nourished was sucked from her breasts; milk, unfortunately, which though, like the apocalyptic book, it was as honey in their *mouths*, in their perverted *stomachs* became venomously bitter.

There are *three topics*, in relation to which the hostility of Puritans to Churchmen was ever apparent, and yielded not till the last moment, if (so far as it can be exerted) it has yielded still. These are, their opposition to Episcopal missionaries, and their prevention of an American episcopate: *one* leading topic including in it *two* subsidiary, viz. the loss of Confirmation to the whole body of Episcopalians, and almost the loss of means of obtaining holy Orders for their clergymen.

No matter what the opinions of Episcopalians might be, whether true or untrue: it was clearly and accurately comprehended that one of their most solemn rites might be denied them *all*, and the increase of their clergy be most effectually retarded by defeating every effort for the establishment of an American prelate.*

Now, call you these attempts to defeat and mortify such efforts consistent (I will not say with Christian charity) with common honor, with gentlemanly decency? To find a feebler adversary at disadvantage, and to improve that disadvantage, were any thing but excusable save in a necessary war of carnage and extermination. Little could it redound to the credit, though it might promote the temporal interests of an ostensible Christian denomination to seize such an opportunity with avidity, and improve it with unsoftening strenuousness. Least of all, however, could such conduct be tolerable in those who fled a distance, broad as the Atlantic, to escape such usurpation; and who, because Christians in England were *at the best* but negatively good, came to "practise the *positive* part of Church reformation in America." And an unerased, intransient blot must it be on their escutcheon who have not only improved such opportunities, but defended and glorified them, while it has been, and still is (will it ever be?) their fulsome and intrusive profession that "impositions on conscience" are "the greatest evil on this side hell." (See Bennet's and Bogue's Dissenters, vol. ii. 427.)

But, Mr. Editor, it was unhappily a literal fact that their *own system* was to American Episcopalians one of their most perplexing and onerous disabilities. A Puritan believed that his paper ballot could make him a priest as easily as the money and the lay consecration of Micah promoted a Levite thousands of years ago. (Judges xvii. 7–13.) Nay, it is not improbable that even *then* the theory now so current, (see Neander's Ch. Hist., Stratten on the Priesthood, and Colman's [Socinian!] dedication Sermon,) that every Christian is a priest, and can do his own preaching and praying, baptize his own children, and administer the Lord's Supper whenever he pleases,* existed at least *in embryo*, and was affording to the lovers of liberty some of its disenthralling alleviations. But a poor sorry Churchman could not enjoy such delectable freedom. His system taught him, and his conscience bound him to believe the costly tenet, that the people can neither make nor unmake a clergyman. And the same system enforced on him the apostolical fitness of recording his acknowledgment of his baptismal vows before the earthly head of his Church; and of receiving from him a blessing to encourage in the name of his Master, and a welcome in the same name to all the privileges of that Master's holy and beautiful house. Yet this system was to this poor Churchman a most inconvenient and often harassing thing. He must send 3000 miles for his priest, and had little of Micah's silver to tempt him with. The benediction of his spiritual father he must, in all probability, for ever forego.

Think you, Mr. Editor, the Puritans did not know this? Not a man was there among them but knew it full well, and not a man, too, who ought not to have respected American Episcopalians for their conscientious and unwavering adherence to the system of their choice; for their own alleged adherence to their own system across the water was praised, even to weariness, as a "thrice illustrious" virtue. But alas! this might not be. Puritans were ever good at *demanding*, yet always slow and chilly as the approaches of their summer in *granting* consideration. The concentrated, the indurated might of their enmity was therefore marshalled against the introduction of a bishop upon the "holy ground" of that territory, the "exclusive property" of which they had appropriated to their individual selves. And they not only acted thus *here*, but they carried their opposition back to the very soil they had abandoned as unfit for human beings to tread upon, and endeavored to breed feuds and discords in the heart of their mother country, and of that Church, out of whose "bowels" they professed, with all imposing solemnity, to have sprung. That venerable missionary society (which can number *tens* of years since its benevolent existence for the *units* in the existence of others oftener applauded†) was opprobriously reviled because it presumed to allow a herald of peace in JESUS CHRIST to preach and administer ordinances within a territory, the "exclusive property" of which was vested, by inalienable and everlasting fee, in their "sacramental host."‡ Less, indeed, was said against this ancient association when its strength was infantile and its servants few. But as it towered into manhood, and began to plant its standard in places of commanding observation, there was a stir seen in the ranks of its opponents; the whisper began to circulate that "the enemy" was coming in like a flood, and "fatal accidents," as Noah Hobart said, might be impending. By-and-by the execration began to be muttered, after the language of the angel, Curse ye Meroz, curse ye bitterly the inhabitants thereof, if they come not to the help of the LORD, to the help of the LORD against the mighty. (Judges v. 23.)

A church was erected within a bow-shot of the very walls of that college, which was to be for Puritans what Maynooth and St. Omer's have been for Jesuits, and to send forth well disciplined antagonists of an "anti-christian hierarchy," and practised decriers of the "ill-mumbled mass" of a Common Prayer-book. This, says Archdeacon Burnaby, who travelled in this country about the time of its erection, (1760,) was considered "the most fatal stroke that could possibly have been levelled at their religion." (Travels, 4to. 3d edition, p. 108.) And it was esteemed, no doubt, a more "fatal accident," because sustained by a rector, whom he characterizes as a man of "shining parts, great learning, and pure and engaging manners." Burnaby was right. When Dr. Mayhew opened the floodgates of his invective against the Propagation Society,§ under whose auspices Dr. Apthorp commenced his labors at Cambridge, he found in him an adversary who could cope with an assailant in the sharpest onset. Dr. Apthorp was no ordinary *man*: as a *scholar* he had probably in his day but few competitors. His letters upon history, with a view to display Gibbon's partiality and errors, and his Warburtonian lectures, evince an ability and erudition which need but to be known to be appreciated and admired. But though he shrunk not from the post of danger while the storm was at its height—though he buffeted the torrent when it roared, with lusty sinews throwing it aside, and stemming it with a heart of controversy; yet, like many a good man, who feared not a tempest's fury, he was exhausted and disheartened by that wearing and fretting petulance which has been compared to the incessant droppings of a rainy day. Fatigued and disgusted he at length sought refuge in a clime whose atmosphere was more congenial to the faith of his choice and love: which had "*mists*," perhaps, but none quite so *choking*, as those amid which Mr. Bancroft's unthrottled fancy delights to rove. The contest between him and Dr. Mayhew, reviewed in an able tract by Dr. Secker, afterward Archbishop of Canterbury, fills an octavo of no spare dimensions, and shows, most evidently, the unwasted transmission of that enmity to Episcopacy which Puritans were once careful to disclaim, but never reluctant to practise and disseminate. It proves but too exactly that a vow like Hannibal's may be taken in reality, if not in form, in days of Christian light, and that a conspiracy like that of the forty oath-bound Jews, against the intrepid Paul, may be virtually entered into by "pilgrims" for peace and liberty, and the most pertinacious and canting devotees of the rights of conscience and private judgment. I say canting, for though "the cant of criticism" may to some be the "most tormenting," the cant of illiberal liberalism deserves equal, if not higher commemoration. The thing exists now, too, as well as in the days of our Puritanical ancestors. There are not a few of our present generation in New-England who, as one happily expressed it, are "bigoted to their liberality." I have never known, in all my readings of Church history, or in my own experience, such thorough and wholesale uncharitableness as among deniers of a Trinity, and sneerers at atonement, or among self-praising exiles for the resonant notoriety of devotion to unbounded freedom of thought.

---

* The remark did not originate with the Churchman.—ED.

* Four *Episcopal* clergymen once protested against the introduction of an American bishop, (Burk's Virginia, iii. 364–7,) and were thought very patriotic. Perhaps they could not have mitres themselves. It would not be the first time that the accession of a new bishop was opposed by what was once happily called "a little local pluck."

* It might perhaps be added, with much propriety, accomplish his own redemption. This would complete the figure, which our Socinian neighbors, who cannot bear to have any thing left mysterious or half-done, have accordingly finished. Others seem inclined to follow. The label a shrewd gentleman once wrote on a bundle of Socinian tracts he was tying up may soon answer for the bundles of others. His label was, "Salvation made easy, or every man his own Redeemer."

† It is not known to many that one of the very *oldest* benevolent societies in America, is in the Protestant Episcopal Church of the United States. The "Episcopal Charitable Society" of Boston was commenced in 1724! It has a fund which has gradually accumulated.

‡ Bennet and Bogue (Hist. of Dissenters) seem unable, in their parsimonious charity, to assign any thing but an eager sectarian motive as the origin of the Propagation Society. Vol. ii. p. 334.

§ It is remarkable that at the present day Congregationalists are the severest condemners of Episcopalians for the small number of their missionaries and missions. And yet when they came to this country *by request*, their Church was accused of an *overbusy and obtruding zeal*. (See Humphrey's Hist. Account, p. 44.) If Episcopalians had not had such hard labor to barely sustain themselves against their enemies, they could have sent many more missionaries. Had not their first missionaries to this country been opposed and thwarted, they would have grown faster, and have spent that strength on missions which has been exhausted in self-defence.

It has been intimated that there was in essence, if not in form, a deep and formidable conspiracy of Puritans against Anglo-American Churchmen. It is not an easy thing to resist the conclusion to which this intimation points. For we find these votaries of charity and liberality, though it was notorious that Confirmation was impossible, and that Ordination was expensive, and attempts to obtain it either dilatory, fruitless or fatal,* still resisting the establishment of an American episcopate as strenuously and fixedly as stamp-acts, port-bills, or the dissolution of a charter. Boucher, in his tract on an American episcopate, (Sermons, &c., p. 92,) speaks of a failure in some almost successful efforts to complete its establishment in the reign of Charles the Second. "The decease of Anne," says Mr. Greenwood, "put a stop for the time to the proceedings relating to American bishoprics, and though the plan was presented and urged in succeeding reigns, it was never accomplished, and perhaps never came so near accomplishment as at this first trial."† (Hist. King's Chapel, p. 82.)

What was done in relation to this subject in 1725, (see Hutch. Hist. ii. 292,) when a Congregational Synod was called by Mather, whom John Eliot, in his Ecclesiastical History of Mass., styles, on the authority of his "literary friend," a "sovereign in his dogmas, and absolute in power:" (Mass. Hist. Coll. 1st Series, ix. 13,) what was done, I say, in this synod, the purposes of which were cloaked, in terms most Jesuitically dark, has been told by me in a former number of the Churchman. (See Churchman, No. 182.) The valuable correspondence of the firm and learned Dr. Cutler, then rector of Christ Church, Boston, and erewhile rector, (as the term then was,) of Yale College—of the intrepid and witty John Checkley,‡ and of several others, collected in the 4th volume of Nichols' Literary Illustrations,§ throw a flood of light on that page of our ecclesiastical history. The same temper, which that juncture saw, lived on in the children of those who manifested it, and lived through generations like a leprosy.

Now, Mr. Editor, suppose the tables turned. Suppose it had been in the power of Churchmen, to have denied Congregationalists a material rite, which their faith demanded:—suppose they could not, unless Churchmen chose to have it otherwise, could not have had a solitary clergyman, but at the expense and hazard of a journey of three and often six thousand miles. Or suppose, as a gentle set-off to the revenue which they, in the day of *their* power, extorted from Churchmen, for the support of their clergy, these Churchmen, in the day of *their* power, had enacted a statute that the mighty ballot, which could convert a layman into one of "God's anointed ministers," should be destitute of this divine virtue, unless duly engrossed on *stamped paper*. Oh! how the *same* essential circumstances, would have totally altered the same cases! How would the welkin have rung with outcries against domineering pride, malignant tyranny, diabolical oppressions:—against "a corrupt anti-christian hierarchy," "a false and superstitious religion," "priestly impositions," and "impositions on conscience," than which nothing is greater or more intolerable, but one thing, viz. an abode in the nether world of darkness and perdition!‖ As Mr. Shepard, formerly a minister in Cambridge, Mass., and of much celebrity for the piety of his sect and day, ascribed to Bishop Laud's [he was then Bishop of London] "extreme malice and secret venom," a prohibition from preaching within his Diocese, so would thousands have ascribed such lets and hindrances to motives perfectly infernal.¶ And if, in spite of them, they had still maintained their stand, and perpetuated and increased their sect, when, where, would terms have been found eloquent enough to express their fortitude, and to magnify, to consecrate, to canonize their devotion? An apotheosis would have been almost too poor a meed for it. But where are the volumes which record the clamorous remonstrances of Churchmen, beneath such ponderous oppressions as these had been? Where are the tales or the poems, which, as Bancroft says, have been evoked by Puritan story, (i. 338,) and as he and their gauntleted champions would no doubt be ready to maintain, up to the hilt in controversy, have hallowed Puritan memory with "all the dread sublimities of song?" Ah! almost like the solitary fugitives, from the wrecks and ruins of the Patriarch's princely heritage, might your correspondent say of the relics of Episcopal story, I only am left alone to tell of them. Not a solitary lament can a Churchman find, over the uncomplaining and unmitigated sufferings of his brethren, beneath a hostility becoming consolidated and petrified, through more than a hundred years. "Unwept, unhonor'd, and unsung," they plodded their "weary way" over a rough and thorny path, or were "much tossed" on "the waves of this troublesome world."** Poor Boucher has indeed left a precious volume, the effusions of fervent and fearless Churchmanship, showing how, like the workmen of Nehemiah, his brethren had to build with one hand and wield a weapon with the other. But Boucher is fast descending into "dusty death:" his pages will soon say to corruption, Thou art my mother, and the pall of oblivion cover them. His sermon or tract on an American Episcopate, few American Episcopalians may live to see. We have no Plymouth Rock, around which to cluster as a nucleus. We give no dinners to our eulogists, and drink no wine to the *manes* of predecessors, "of whom the world was not worthy." We neither pay nor flatter men, to give us gratuitous defence or unprompted praise. Your correspondent has already awakened the apprehensions of some of his fellow Churchmen, lest he tell too much *for* his brethren, and too much *against* their enemies. They would have him do, as *honest* old Dr. Watts would have had Neal do, in his history of New-England. Neal told a straighter story about the colonies, than he could afford to tell about the mother country. And so little did even he gain for it, that he was censured for not "mollifying" certain "relations," and not "leaving out" certain "laws," the bare mention of which was "insulting," and a "scandal." (Mass. Hist. Coll. 1st Series, v. 201.) So, doubtless, those who are undesiredly tender of Puritan reputation would have had your correspondent write his sketches of Puritan history upon silken velvet. Precious self-respect! Most disinterested sympathy! Fraternal condolence! Verily, they shall have their reward. These commiserated unfortunates will take their every concession, and with characteristic dexterity, weave them into arguments to shut the mouth and provoke the blush, till filled to repletion with the fruit of their own devices, these unsolicited donors of pity exclaim in the bitterness of disappointment, "Call you this backing of your friends? A plague take such backing!"

I know the mode of requital, Mr. Editor, by melancholy experience, and rather than be again wounded by such distasteful and grating recompenses, I would hazard the lacerations of open and expected war, my livelong days. Yes: I cannot care to extenuate any thing for those, who will transmute my faintest allowance for their denomination, into the loudest accusations of my own. I will rather cast my "two mites" into the treasury of praise, for those who toiled, and sacrificed, and died *in* and *for* the faith, which my heart cherishes, and my mind reveres. Embalmed be their memory—venerated their example, and enduring the influence of the doctrine, discipline, and worship they dared to establish and labored to sustain. In their belief may we live, with their hopes may we die, and in their "goodly fellowship" may we be numbered, in "glory everlasting." And of the Church to which they clung, with such unwearied affection, would I heartily exclaim, in the beautiful apostrophe of the dying Tobit—(chap. xiii. 14.)

"O blessed are they which love thee, for they shall rejoice in
thy peace!
Blessed are they which have been sorrowful for all thy
scourges!
For they shall rejoice for thee, when they have seen all thy
glory;
And shall be glad for ever."

April 22, 1835.

P. S. The object of this paper has been, principally, to show the ecclesiastical "pains and penalties," which Churchmen were compelled to endure from Puritan supremacy. It were not difficult to show, also, how Churchmen suffered in their temporal and general interests, from those who, as Mr. Bancroft would fain persuade us, never persecuted for an opinion—he should have added, to round off both his sentence and sentiment—any more than "the Holy and Apostolic Court of the Inquisition." William Bollan, Esq., for example, suffered not a little for his attachment to the Episcopal Church; although "Mr. Hancock declared in the House of Representatives [of Mass.] that there was *no man*, to whom the colonies were more indebted, and whose friendship had been more sincere." He had been an agent for Massachusetts in England, and was dropped because he was a Churchman. (Eliot's Biog. Dict. pp. 73, 74, and 276.)

---

* The number which perished on the ocean, or by disease, amid their attempts to obtain holy Orders is stated by a writer in the Gentleman's Magazine as a very large proportion. The volume I cannot now refer to, but the index to the volumes between 1760 and 1770 will probably enable any one, curious in the matter, to satisfy himself.

† I have had occasion already to question the historical accuracy of this book. It must now be done again. The reference to Boucher shows that this was not the *first* trial for an American episcopate. Is this book carelessly written?

‡ Checkley is quite notorious in Mass. ecclesiastical history. When he wanted to obtain Orders, some Congregational ministers slandered his *political* sentiments, and Bishop Gibson, out of deference to the welfare of Congregationalism, declined ordaining him. He obtained orders ultimately. Eliot says of him, in his Biog. Dict. (p. 107,) he thought "no one could be completely virtuous if he were not a high Churchman." A very harmless opinion, if he entertained it of all who were not high Puritans!!

§ I am happy of this opportunity to establish the reputation of Mr. Nichols, on the authority of a most competent judge, an English correspondent. He assures me that Mr. N. may be depended on. In relation to some queries for which he had given me other references than to Nichols, he says, they may be cancelled when Nichols varies from them.

‖ Authorities for such language are supplied, (to say nothing of the works of Puritans themselves,) by the volumes of Bogue and Bennet on the Dissenters. And yet these men lived in the 19th century! Their work was published in 1809! Human nature is not changed.

¶ See Holmes' Hist. of Cambridge, in Mass. Hist. Coll. 1st Ser. vii. 43. This report of an interview with Laud is of no little interest, as developing Laud's own view of many of the Puritans, and explaining much of his severity. It seems Shepard says, Laud charged him "*to deal plainly with him*," and complained "*that he had been more cheated and equivocated with, by some of his malignant faction, than ever was man by Jesuit.*" No wonder that he should have grown impatient of quirks and quibbles, if not downright falsehoods, from people who professed such superlative tenderness of conscience; for, what is more provoking than cunning deception? No wonder he were a little hasty, if, as Mr. Grant says, in his just eulogy upon his slandered character, (a character which Bogue and Bennet say it requires self-denial ever to mention without defamation, Diss. ii. 412,) he was "honest, sincere, and blunt," was "a decided enemy to compliances," and possessed a high and haughty rectitude." Grant's English Ch. ii. 230, 231.

** "Multùm ille et terris jactatus et alto,
Vi superûm, saevae memorem Junonis ob iram."
VIRGIL.

Why cannot some of our American Church poets take up this theme, and give us something permanent? Fugitive poetry is too common and fashionable. Let us have "monumentum aere perennius."

For the Churchman.

THEOLOGY OF THE ROMISH CHURCH. NO. III.

It is related of Luther, "that scourge of imposture, the ponderous hammer that smote upon the brazen idolatry of his age," that while he was in a state of vacillation, (having learned something of the corruptions of Popery, but not enough to give him strength to burst the chains of early prejudice,) a journey which he was forced to take to Rome became a most effectual instrument for opening his eyes, and adding energy to his resolutions. It was only necessary for him to learn the extent of the evil to be aroused to action, and this was effected by a view of the gross idolatry of the holy city. Before, he had only "heard of it by the hearing of the ear," but now his own eyes beheld it, and he might well have exclaimed, "Behold, the half was not told me!" As he stood in the very citadel of Papal power, he saw nothing which bore the traces of purity. Every thing was splendid and imposing, yet calculated only to delude the senses. Superstition was base and degrading. Licentiousness reigned with reckless and open shamelessness. All, from Leo the Tenth upon his throne to the lowest subaltern who obeyed his will, seemed to have forgotten that our religion was one of holiness.

The young and ardent monk looked upon the scene with disgust, and as he turned to his native land, the thought often rose within his mind that this could be none other than the throne of Antichrist. This view of Papal corruption was one step in the Reformer's progress; it awakened his zeal, and nerved his spirit for resistance. A few years more, and the occasion he had sought arrived. Rome heard with astonishment the voice of him who had once stood an unknown stranger in her courts, now boldly and unsparingly denouncing her iniquities, and sending forth the solemn warning, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues!"

We would have you also to look upon the extent of this corruption, hoping that like him, you too will be awakened to action. In the last two numbers some prominent points have been brought forward; we shall endeavor at present to lay before you a few others.

XIII. SATISFACTIONS AND INDULGENCES.

That we may satisfy the justice of God by our sufferings. *Council of Trent, sess.* 4. *Bellarm. de Indulgen. lib.* 1, *cap.* 2. *de Pœnitent. lib.* 4, *cap.* 7. (From this arises all the abuses which flow from the doctrine of penance—the torture of the body for the sins of the soul.)

That there are some persons who endure more punishment than their sins deserve. *Bellarm. de Indulgen. lib.* 1, *cap.* 2.

"One drop of Christ's blood being sufficient to redeem the whole human race, the remaining quantity that was shed in the garden and upon the cross was left as a legacy to the Church to be *a treasure from whence indulgences were to be drawn* and administered by the Roman pontiffs." *Decretal of Pope Clement VI.* (Maclaine in Mosheim, vol. ii. chap. 2.)

That the superabounding satisfactions of the saints and martyrs are put into the treasury of the Church, and dispensed by the indulgences of the Pope. *Bellarm. de Indulg. lib.* 3, *cap.* 2, 3. *Solet. de Instruct. Sacerdot. lib.* 6, *cap.* 21.

"The saints are after a sort our redeemers." *Bellarm. de Indulgen. lib.* 1, *cap.* 4.

"Holy men may in some sort redeem, or buy off our sins by their sufferings." *Bellarm. de Indulg. lib.* 1, *cap.* 4.

These last references show the source of indulgences. It was a never-failing fountain of revenue to the popes, until it finally "degenerated into a mere vulgar, undisguised implement for supplying the necessities of the pontifical treasury." (Waddington, p. 541.) Besides the fund created by that blood of Christ which was shed more than sufficient for the redemption of the world, there was another also added to it, which is thus described by Mosheim,—"To support this proceeding of the pontiffs, an unheard-of doctrine was got up in this century which *St. Thomas* in the next century improved and perfected: namely, that there is an immense treasury of good works, which holy men have performed over and above what duty required; and that the Roman pontiff is the keeper and the distributer of this treasure; so that he is able, out of this inexhaustible fund, to give and transfer to every one such an amount of good works as his necessities require, or as will suffice to avert the punishment of his sins. *This miserable and pernicious fiction, it is to be lamented, is still retained and defended.*" (Eccles. Hist. cent. xii. vol. ii. p. 293.)

This was the mightiest weapon of power which could be placed in the hand of man. "Through this doctrine," says Waddington, "the popes were, in fact, invested with a vast control over the human conscience, even in the moderate exercise of their power, because it was a power which overstepped the limits of the visible world." And as we trace the progress of this corruption, and mark how it was made an instrument for bringing into bondage the ignorant and the superstitious, we cannot but agree to the sentiment of the same writer, that "the evil was carried so far as to leave the historian doubtful whether any thing be any where recorded more astonishing than the wickedness of the clergy, except the credulity of the vulgar." (P. 529.)

As a proof of the height to which this was carried, we will give a translation of the indulgences which were publicly sold by Tetzel, the emissary of the Pope in the beginning of the sixteenth century, and the one whose unblushing arrogance and profanity at last awakened the loud scorn and indignation of all Europe. This precious document ran thus,—"May our Lord Jesus Christ have mercy upon thee and absolve thee, by the merits of his most holy passion. And I, by his authority, that of his blessed Apostles, Peter and Paul, and of the most holy See, granted and committed to me in these parts, do absolve thee first from all ecclesiastical censures, in whatever manner they have been incurred; and then from all thy sins, transgressions and excesses, how enormous soever they may be, even from such as are reserved for the cognizance of the apostolical See. And as far as the keys of the Church extend, I remit to you all punishment which you deserve in purgatory on their account; and I restore you to the holy sacraments of the Church, to the unity of the faithful, and to that innocence and purity which you possessed at baptism; so that if you should die now the gates of punishment shall be shut, and the gates of the paradise of delight shall be opened. And if you shall not die at present, this grace shall remain in full force when you are on the point of death. In the name of the Father, and of the Son, and of the Holy Ghost." (Beausobre's Hist. Reform. *liv.* i., and Robertson's Hist. Charles V., b. ii.) Waddington, p. 541.

Ten years before this, Tetzel had collected at Friburg two thousand florins in the space of two days by the sale of indulgences. "This frontless monk," says Mosheim, "executed his iniquitous commission not only with matchless insolence, indecency and fraud, but even carried his impiety so far as to derogate from the all-sufficient power and influence of the merits of Christ." The people were made to believe that the moment any person had paid the money for the indulgence he became certain of his salvation. Tetzel boasted "that he had saved more souls from hell by his indulgences than St. Peter had converted to Christianity by his preaching." (Scott's Life of Luther, vol. i. p. 22.)

When such means were adopted to wring money from the people, can we wonder that Wiclif, even a century before the Reformation, should sternly denounce the Pope by the homely yet expressive epithet of "the most cursed of all purse-clippers?"

XIV. PURGATORY.

That our Saviour Jesus Christ hath delivered us from the guilt, but not from all the punishment that was due to our sins. *Council of Trent, sess.* 6, *cap.* 30. *Bellarm. de Purgat. lib.* 1, *c.* 14.

That besides the blood of Jesus Christ there is a purgatory for the expiation of our sins, and that he who doth not believe it shall be damned. *Council of Florence. Bellarm. de Purgator. lib.* 1, *cap.* 15.

This is an importation from Paganism. "On the pages of Homer, Plato and Virgil we discover the heathen fiction. I refer to the Odyssey, lib. 12, and Virgil, Æneid, lib. 6; where, in the former, the ghosts of Elpenor utter their sorrows, and in the latter Palinurus utters his; and where the ceremonies used to relieve them, as described by these great poets, are remarkably similar to those of the Roman Catholics used to relieve the Roman ghosts in the improved model of purgatory." (Dr. Brownlee's Letters, p. 248.) Not a trace of it can be seen in the Church for the first three centuries. The first expressions which can in any way be construed into an allusion to it are found in St. Augustine in the fourth century. But it was not until the age of Gregory the Great that it was established, and it is to him that we owe those discoveries of its nature which set the matter beyond doubt. In the fourth book of his Dialogues he maintains the existence of a purgatory, and remarks that "many discoveries had lately been made respecting the condition of souls after death, which had not been penetrated by antiquity, and for this reason—that as this world was approaching to its end, men saw more closely into the secrets of the next." (Waddington, p. 186.)

Purgatory was intended to purify souls from any venial sins remaining after this life, and was a sort of middle state for those who were too good for hell, but not yet good enough for heaven. It was, as Mosheim says, "A fire to burn out the stains remaining on human souls after death." (Vol. ii. p. 151.) The only well authenticated account of this place which we have ever met with is in Bede. (Hist. Eccles. 411.) "Drithelme, a famous saint (as he proved) of Northumbria, died and was buried; but he was born to refute the apothegm that dead men tell no tales, for he returned to life, and gave an account of his travels. He had been conducted by an angel in white raiment toward the sun-rising to a valley of vast depth and interminable extent; the one side of it glowing with fire, the other pelted by fierce and incessant storms of snow and hail. Between these two conflicting elements he beheld the souls of miserable mortals bandied to and fro, anxious to escape from the intolerable anguish of the moment, and thus perpetually leaping from side to side in this unhappy valley. Such was purgatory." (Rev. I. J. Blunt's Hist. of Ref. in England, p. 15. London. 1832.)

Do you ask what reason the priests had for inventing and upholding this superstition? *They* might answer you, "Sirs, by this craft we have our wealth." It was a source of revenue to them. When a person died, his relations were obliged to pay a priest to recite prayers to have him delivered from purgatory. The gross declaration of Tetzel is familiar to every one who has examined this subject. "The moment," said he, "the money tinkles in the chest, your father's soul mounts up out of purgatory." (Scott's Life of Luther, vol. i. p. 23.) Bishop Burnet remarks on this subject, "Here we cannot hold saying what our Saviour said on another occasion, 'My house is a house of prayer, but ye have made it a den of thieves.' A trade was set up on this foundation. The world was made believe that by the virtue of so many masses, which were to be purchased by great endowments, souls were redeemed out of purgatory; and scenes of visions and apparitions, sometimes of the tormented, and sometimes of the delivered souls, were published in all places; which had so wonderful an effect that in two or three centuries endowments increased to so vast a degree that if the scandals of the clergy on the one hand, and the statutes of *Mortmain* on the other, had not restrained the profuseness that the world was wrought up to upon this account, it is not easy to imagine how far this might have gone; perhaps to an entire subjection of the temporality to the spirituality." (Expos. of xxxix. Art., p. 225.)

(*To be continued.*)

For the Churchman.

Mr. Editor,—In the Episcopal Recorder for April 25, on the first page, I find the following allegation.

"There never was a time in which greater efforts were made by some individuals among us, (few in number, but influential,) to establish the principle which *unchurches* all non-episcopal denominations *as a test of genuine Churchmanship*. They, with the most unshrinking boldness, are constantly asserting in the pulpit and from the press that "*the Church*" holds this opinion, when there is not a syllable of the kind in any of her standards, either liturgy, articles, homilies or canons."

The underscoring is the author's. My object, in these few lines, is to ascertain, if possible, who these "influential" gentlemen of "unshrinking boldness" are, who "are *constantly* asserting" this "ultraism." This is now the *third* time, during ten years, that I have known such sweeping and inflammatory assertions to be distinctly made from the "pulpit" or the "press." In each of the other cases, the assertor was like the man without his wedding garment, when called on for his proofs. If this attempt can be more successful, I wish to know it. To the testimony!

The author of the quoted allegations is pleased to say "the Episcopal Church is now at peace throughout *all her borders*—long may she continue so."

If to the proofs just requested, he will add another, showing the harmony between this prayer and the spirit of his piece, he will much oblige a

LOVER OF CHARITY AND CONSISTENCY.

P. S. I must know, to be satisfied, what the writer, whose explanations are requested, means by "unchurching." A person can be unchurched, according to my own understanding of the phrase, by excommunication, or a denial of his baptism. Is it meant to be said, that our "influential" clergy excommunicate members from other denominations, or disown their baptism? The Church of Rome excommunicates ours, but we do not worry ourselves much about it. While the Anabaptists unchurch nearly all Christendom, with the most quiet impunity. Who then are the deplorable ones among *ourselves*, whom it is thought proper to arraign with such unceremonious eagerness and sharp reprehension?

For the Churchman.

"Whatsoever thy hand findeth to do, do it with thy might."

There is undoubtedly much valuable time lost, and many opportunities of doing good neglected by the Christian community in general, for want of a *correct system*. Instead of going to work according as the Sriptures direct, they must first mark out the various charitable objects as *best deserving* of their bounty, and then when the proper selections are made, they must set apart such a *particular* period for their contributions. If, perchance, any obstacle in the mean time should interpose, or the least breath of discouragement should cross their hearing, the good intentions of their hearts are suddenly checked, and the long season, so industriously occupied in finding out an object, is, as the sequel proves, time but wasted. The system which they have laid down is not the system of the Bible. It is not a correct system. It is liable to many errors. It often proves a stumbling-block in the way of doing good; for how frequently do we hear people of this class exclaim, when called upon for charity, "O! I wish I could give: but really I have so many objects within my own circle, that I cannot feel justified. There are so many *more* important demands that you must excuse me."

Now, are not such, we ask, tied down? Have they not been restraining their own liberty? In short, is not such a system contrary to that in the Bible, the first principle of which is, "Whatsoever thy hand findeth to do, do it with thy might?" Yes, most certainly. This contracting of one's labor within a specific circle, is wrong. It is fostering a spirit of selfishness. It narrows down the mind, and gradually freezes the noble sympathies of the soul. All other demands are forgotten for those in the more immediate neighborhood. The daily calls upon our beneficence are turned away with the cold answer, "We have our own to attend to."

Alas! when will Christians take hold in the true Christian spirit? When will they do away with these petty divisions and go on in the straight-forward course? We pray that the time may speedily come. We want to see one united effort, without regard to foreign or domestic. We want that all should act as with one spirit. Then indeed, may we look forward to a great and sudden change in the moral and religious world. Then, indeed, will the wilderness blossom as the rose, and the waste places of our Zion become fruitful vineyards; for the Lord will hear the prayers of his people and will give them his blessing.

F. M. P.

For the Churchman.

Sir,—Having observed in your paper of the 24th of January some account of the Bishop of Nova Scotia's visit to Liverpool, Lunenburg, and Chester, which contained many excellent remarks on the necessary preparation previous to confirmation, and the subsequent conduct of the Christian soldier, who had thus by a personal dedication enlisted himself under the banner of his Saviour, but which was nevertheless incorrect in regard to the number confirmed at Chester and the military settlements of Sherbrooke, I am induced to forward for your information a more particular account, chiefly extracted from the Halifax papers, having myself enjoyed the satisfaction of being an eye-witness on that occasion to the zeal of our worthy and indefatigable Diocesan, to the apparent sincerity of the candidates, and to the silent but steadily increasing attachment to the institutions, the discipline and services of our venerable and apostolic Church.

The Lord Bishop of Nova Scotia, accompanied by his son, Charles Inglis, Esq., arrived at Liverpool from Claremont, by the way of Brookfield, on Friday the 14th November. On the following day his Lordship, accompanied by Rev. Messrs. Cochran and Moody, the Wardens of the Parish, and several inhabitants of Liverpool, visited Eagle Head, a German settlement seven miles east of Liverpool, where he consecrated the burial ground, and a neat chapel by the name of "St. John," and confirmed nineteen persons. Prayers were read by the Rev. Mr. Cochran of Lunenburg, and his Lordship preached an appropriate sermon, happily setting forth the reasonableness of the three services of the day, and earnestly enforcing upon the confirmed the necessity of walking suitably to the solemn engagement into which they had entered. The chapel was well filled and the singing good. It is but just to add that the Bishop bestowed 10*l*. (the second donation) on the congregation. On Sunday the 16th, in the parish church of Trinity, his Lordship admitted Charles J. Shreve, B. A., to the holy order of Priests, and Thomas Cole Leaver, B. A., and James Hudson, B. A., to the holy order of Deacons. Morning prayers were read by the Rev. Charles J. Shreve, missionary from Newfoundland. The candidates were presented by Rev. J. C. Cochran, who with Rev. James Shreve, M. A., of Chester and Rev. J. T. T. Moody, A. M. assisted in "laying on of hands." Afterward the holy communion was administered, and several members of the Methodist congregation joined in the commemoration of the Redeemer's dying love. In the afternoon there was a confirmation, when 27 persons received the holy rite at the Bishop's hands, having just heard from him an excellent sermon on the subject and an affectionate address on the duties now incumbent upon them. The whole day was most interesting, and although the services were protracted until candle-light, there seemed to be no approach to weariness in the numerous and respectable congregation which filled the church. Who, indeed, would feel themselves otherwise than interested in services by which three promising young men (one of whom has already used the office of a deacon well for more than two years) were set apart for the ministry of Christ, after the solemn and impressive form of an apostolic Church. And who could be an indifferent spectator when so many persons of various ages solemnly entered by confirmation into a holy covenant with their God and Saviour. It is believed that many an earnest prayer was that day offered by persons of all denominations for the blessing of God upon the hallowed exercises of the day—prayers which we trust will be abundantly answered. On Tuesday the 18th, the Bishop, attended by seven of his clergy, consecrated the church at New Dublin, in the county of Lunenburg, by the name of "St. Peter's." Morning prayers were read by Rev. James Shreve of Chester, the lessons by Rev. Messrs. Hudson and Leaver, a consecration sermon by the Bishop, after which he held a confirmation upon sixteen persons; the most of them with many tears, knelt at the altar, and received the solemn imposition of hands. The church was well filled by an attentive congregation, and the people departed, apparently impressed with solemn feelings by the services they had witnessed. The Bishop proceeded on Tuesday evening to Lunenburg, where he held a confirmation the next day, Wednesday, 19th; fifty persons were confirmed; but in consequence of the very stormy state of the weather many were prevented from attending. Most of those who did come forward gave evidence of very proper feelings, such as become those who join themselves to the Lord by a covenant that ought never to be forgotten. The Bishop preached on confirmation, and in the evening, at 7 o'clock, to a numerous congregation, he delivered a charity sermon in behalf of the Sunday school, now numbering upward of 200 children—an eloquent and forcible appeal, which was liberally answered. On Thursday evening his Lordship proceeded to Mahone Bay, and from thence the next day to the settlement of Sherbrooke, distant 35 miles from Lunenburg. There he consecrated, on Saturday, by the name of "Trinity," the church which, through the exertions of the Rev. Mr. Shreve and others, has been for some time erected in a place not many years ago in sole possession of the wild tenants of the forest. Eleven persons were confirmed, this being the second confirmation held by the Bishop at this church in the wilderness.

After divine service he proceeded to Chester, where on Sunday the 23d he confirmed 34 persons; preaching in the morning on the subject, and afterward pressing upon those upon whom he had laid his hands the solemn character of their just assumed obligations. The reasons why every member of our apostolic Church should conscientiously join in all her sacred institutions, and thus fulfill all righteousness, were so plainly and powerfully set forth by the Bishop, that two persons, who although they had passed the morning of life, had not before felt the need or necessity of thus *joining themselves to the* Lord, were by particular request confirmed in the afternoon; when the Bishop likewise preached in aid of the funds of the parochial Sunday school. The weather was most unfavorable, but the congregation was, notwithstanding, numerous.

The next day his Lordship went by land to Windsor, on his way to Halifax. The writer of this believes that he is expressing the general sentiments of those who witnessed the several services performed in this visitation, when he adds that they have left a most favorable impression upon the minds of all, and have especially revived and strengthened in those more directly the objects of his Episcopal care, feelings of warm attachment to their Bishop, and to the Church over which he is the efficient and laborious overseer. It is right to mention that only two years have passed since the last visitation of the parishes of Lunenburg and Chester. The new church, beautifully situated at Mahone Bay, though for some time used for divine service, was not quite ready for consecration, on this occasion. It is capable of containing 600 persons, and is usually well filled. On Saturday the 30th November, the Right Reverend and Honorable the Lord Bishop of Nova Scotia held an ordination at Sackville, when the Rev. John Dunn, B. A., Deacon, was admitted to the order of Priest; and Mr. Charles Oliver Wiggins, B. A. was ordained a Deacon. The venerable Archdeacon Willis, and the Rev. A. W. Macnish, Rector of St. Peter's, Antigua, being present and assisting at the imposition of hands.

For the Churchman.

SOUTH-WESTERN DIOCESE.

Taking a deep interest in the welfare of the Church in the south-west, I have been and am sincerely desirous they should enjoy the benefit of a bishop, and that the reverend gentleman designated to that office should be consecrated to it, believing that he will exercise it "to the honor of God, and the edifying of his Church." But convinced by the argument of "Frater," in your last number, that his election is irregular and illegal, I would earnestly call the attention of the Church to the subject, in order that, if error has been committed, it may be corrected before the meeting of the General Convention. If there has been error, and it be not corrected before that period, the consecration of the bishop must be postponed to the injury of the interests of the Western Church; or it must take place in violation of the constitution and canons of the Church. And so desirable is it that no delay should occur, and so judicious and generally approved has been the choice, that I fear the latter alternative would be adopted.

What are the facts of the case, and what is the question in issue? The States of Mississippi and Alabama were severally and separately organized into dioceses, and admitted into the General Convention. Louisiana was not organized or admitted; but there were three if not four clergymen resident and officiating there, and two if not three Episcopal churches. To enable those three States to elect a bishop, the last General Convention passed a special canon: "The dioceses of Mississippi and Alabama, and the clergy and churches in the State of Louisiana, are hereby authorized to associate and join in the election of a bishop, any thing in the canons of this Church to the contrary notwithstanding," &c. Under this canon, delegates, both clerical and lay, from the dioceses of Mississippi and Alabama, and lay delegates from Louisiana, met in convention at New-Orleans, on the 4th and 5th of March last; formed a new diocese, comprehending the three States, and denominated the *South-western diocese;* and adopted for it a constitution, one article of which *fixed the rules* and manner of proceeding in the electing of a bishop. Having so done, this new Convention proceeded according to those rules, and elected a bishop, declaring him to be "Bishop, &c. in and over the Dioceses of Mississippi and Alabama, and *in and over the clergy and churches in the State of Louisiana*." These are the facts. The question is—Was that election legal, and agreeable to the constitution of the Church and the special canon of 1832. I answer, clearly it was not. Because,

1st. The clergy and churches of Louisiana did not join or take part in the election.

2d. The election was not made by the dioceses of Mississippi and Alabama, and the clergy and churches of Louisiana, but by a new body unknown to the Church, and which cannot subsist according to the constitution of the American Church; and which did not proceed in the election by the rules which the constitution of the Church requires in such elections.

1st. The canon of 1832 expressly required the clergy and the churches of Louisiana to concur and unite in the election. There were three if not four clergymen resident there in March. Swords' Almanac of this year gives us the names of the Rev. J. A. Fox, Raymond A. Henderson, William Bowman, and Spencer Wall. A convention to organize the Church in that State, met in January, at which three clergymen attended. Admitting, for the present, that the uniting in one body for the election, was the right mode of proceeding, still the canon of 1832 required the clergy of Louisiana, (at least a majority of them,) to be a component part of that body. Mississippi and Alabama could no more, under the canon of 1832, elect a bishop "over the clergy of Louisiana," without the presence and co-operation of those clergy, than the latter could elect for the former, without their presence and concurrence. Besides the want of the clergy, the "*churches*" of Louisiana were not represented in that convention of the western diocese. Their journal shows the attendance of lay delegates from the *State* of Louisiana; but, as I understand the case, they were all appointed by one church; and there were certainly two if not three churches in that State. Clearly, then, the election was illegal and void, because the "clergy and churches of Louisiana" did not "associate and join in the election."

2d. But the irregularity in the proceeding was still greater than that. My construction of the special canon of 1832, taken in connexion with the *constitution* of the Church, and with the general canons, is, that the dioceses of Mississippi and Alabama, and the churches and clergy of Louisiana, should have deliberated and voted separately, and each have elected a bishop, according to the mode prescribed by their own rules—or, what is the same thing, one of them have elected and the others have concurred. Each state is a diocese. The Church in each state is a distinct body; a *quasi* corporation, as the lawyers call it. Each State acts by itself, in its own convention, and the whole American Church acts by the General Convention, consisting of delegates, clerical and lay, chosen by each State. There is no recognition in the constitution of the Church in the United States, of any body intermediate between the State Conventions and the General Convention. If such a body be formed, it is only for the convenience of those forming it; and neither it or its acts are known or recognised by the general Church. Each State or diocese choosing a bishop must choose him for itself, and *agreeably to such rules as its own convention has formed*. If two or more States associate or concur according to canon ii. in electing a bishop, he is not the bishop of the two or more united; the two or more states are not his diocess; he is the Bishop of each State; he has two or more dioceses, and must govern the clergy and churches of each according to the canons of each, and not according to canons ordained by the two or more dioceses acting as one body. All this is evident from the constitution and canons of the general Church. The special canon of 1832 did not mean to change the constitution and general principles of the Church in regard to the electing of bishops, in favor of the three States of Mississippi, Alabama, and Louisiana; but merely to alter the second canon in their behalf, so far as to dispense with the number of clergymen and their qualifications therein required. Had the three States in question had the requisite number of qualified clergy, and been acting under the second canon, the mode in which they proceeded would have been illegal. Independent of the general reasoning above stated, there is one decisive objection. Article iv. of the constitution declares "The bishop or bishops in *every* State shall be chosen agreeably to *such rules* as shall be fixed by the *Convention of that State*." But the Convention of the so-styled "South-western Diocese" proceeded avowedly in the election of their bishop agreeably to the rules fixed by that body.

I shall probably, in another essay, go into a further review of the proceedings of that Convention. I write now to express my concurrence in the opinion of "*Frater*," that the election in question is illegal; and to sugge[illegible] the expediency of the three States in question ho[illegible] special sessions of their State Conventions, (for [illegible]na is now organized,) and by separate votes [illegible] in again electing the same reverend gentle[illegible] sacred office. If they do this before th[illegible]vention, all difficulty will be removed. [illegible] probably be opposition to their late p[illegible]edings.

SILVICOLA.

THE CHURCHMAN.

SATURDAY, MAY 9, 1835.

Two dollars and fifty cents, if paid in advance, or three dollars if at the end of the year, is the price per annum of subscription to this paper.

THE Editor has been prevented this week from paying the usual attention to the editorial department. He hopes to be able next week to resume his duties, and answer the demands that have been made on him.

NEW WORKS.

AMONG the works which have been lately published in England, are Spiritual Despotism, by the author of the Natural History of Enthusiasm, and "The Life of Jewel," by Le Bas. The former of these works will, we suppose, be speedily republished here, and we hope it will not be long before "The Life of Jewel" is added to the Theological Library of the Messrs. Harper. We have had the pleasure of looking over an English copy, and are inclined to think that it is possessed of equal interest and greater merit than its predecessors from the same pen. The following extract is worthy of attention.

"If we should be asked, Where was *Lutheranism* before the days of Luther? there is no good reason why we should be careful to answer in this matter: or we might safely be content to say, that, in truth, we do not very well know where it was. Luther was, undoubtedly, a mighty instrument in the hand of Providence, for exposing the corruptions of the Church of Rome, and for denouncing the arrogance and the usurpation of the Bishop of Rome, and for stirring up the Western Churches to the great work of their own purification and deliverance. And, for these services, the name of Luther is, doubtless, worthy to be had in everlasting and honorable remembrance. But as members of a reformed branch of the Catholic Church, we are no more bound to say where the whole system of Lutheran theology and discipline was lurking, previously to the appearance of Luther, than we are bound to give a similar account of the system of Calvin. And if, again, we should be asked,—Where was the Church of England previously to the time of Henry VIII., or of Queen Elizabeth? we might reply, that the Church of England was then just where it is now; but that, unhappily, it had been for many ages before that period, in a state of slavery and defilement. Its restoration we owe to the labors of our own Reformers, who seized the cup from the hand of the sorceress, and by a powerful, but legitimate alchemy, precipitated to the bottom all the pernicious drugs; and then presented the waters of life in their genuine purity to a thirsty people. And this work of theirs, be it always remembered, would have been equally lawful, and equally worthy of all acceptance, if neither Vaudois, nor Albigenses, nor Paulicians, nor various other sects, who have been honored with the title of progenitors of Protestantism, had never presumed to meddle with the mixture. Even if not a single public testimony had ever been lifted up by any one society or party, from the days of Constantine to the days of Henry VIII., against the gradual encroachments of the Western Patriarch, or the creeping corruptions of the Romish theology, — the Church of England would, most unquestionably, have had the right to assert, at any time, her original independence; and to bring back her doctrines and her usages to the standard of primitive practice, and of scriptural truth."

SOME interest has been excited by an assertion of Dr. Miller, in his late work on baptism, that a clergyman of our Church had been driven out of it in consequence of his disbelief in baptismal regeneration. It appears that the clergyman alluded to was the Rev. Mr. Hooper, who was formerly settled in North-Carolina under Bishop Ravenscroft. In the Southern Churchman of last week we find the correspondence which took place between Bishop Ravenscroft and Mr. Hooper, on the occasion of that gentleman's withdrawal from the ministry. It appears from this that Mr. Hooper was dissatisfied with the general views of Bishop R. on church polity, but that the doctrine of baptismal regeneration had no particular influence at the time, and that the resignation of Mr. Hooper was no interruption of the personal good understanding and harmony which had uniformly subsisted between himself and the Bishop. The correspondence is highly creditable to both parties: we shall publish it in our next.

GENERAL CONVENTION.

VIEW OF THE STATE OF THE CHURCH.—At the last revision of the canons, provision was made for securing an accurate view of the state of the Church from time to time. There can be no impropriety in expressing the hope that the ecclesiastical authority in every diocese will give seasonable attention to this important subject, and particularly to the requisition of the 48th and 51st canons. The condensed report of the tabular view of the state of each diocese (see section 5, of canon 51,) will form a highly useful and necessary document. The statistics of the Church have hitherto been so imperfect as to possess but little value; and the only way to remedy the evil is to comply faithfully with the recommendations of the above canons.—*Communicated.*

A LESSON FOR PROTESTANTS.—The Catholic Herald, in referring to the answer of the Lady Superior, says that Roman Catholics may learn from the perusal of it "*that the institutions which their religion encourages can only be attacked by calumnies the most base and atrocious.*" Aye, and that is not the worst of it. Not only will Romanists be confirmed in their errors, but Protestants, too, will ere long begin to make the same inference. We wish that they who inveigh the most bitterly against Jesuitism could really believe that their opponents are Jesuits enough to take advantage of their weakness. The above is a fair specimen of the use which the Romanists very naturally make of all the exaggerations against them which find currency in the Protestant prints. Well authenticated statements, showing the pernicious tendency of Romanism, will do good. But statements which are not well authenticated answer a purpose directly the reverse of that for which they are intended.

CHURCH ADVOCATE.—This is the title of the excellent Church paper which is published at Lexington, Kentucky. It is issued on a small sheet, but has thus far contained much excellent and original matter. The Editors have aimed by authentic and interesting narratives to gain the hearts of their readers, and by a course of more solid articles to enlighten the public judgment on points of peculiar interest to the Church. We have given an extract on our first page, which is but a fair specimen of the temper and good sense which prevail in a journal which, with its senior and well-established coadjutor in the cause of the West—the Gambier Observer—promises to be highly useful in spreading the knowledge of the Gospel and the Church.

SUNDAY SCHOOL UNION.

WE were somewhat surprised, in looking over the reports of the Board of Managers of this valuable institution, to discover how few of the auxiliaries have complied with the following article of the constitution of the Society:—"Article VII. *All Sunday Schools and Sunday School Societies, in union with this Society, shall make to the Secretary, by the first day of June in each year, or such other day as the Executive Committee may appoint, an annual report of the state of their Schools or Societies, the names of their officers, &c.* The Executive Committee shall prepare therefrom an annual report, to be submitted to the Board of Managers, which, when agreed to by the Board, shall be published." Now we presume the Executive Committee would not be excused by the Board of Managers, were they to fail in preparing the required report. But how can they prepare it with any accuracy if the auxiliaries neglect *their* duty? We dislike very much to see inattention to any of the institutions of the Church, and we hope the article headed Statistics, in the fourth number of the Sunday School Visiter, and copied in a preceding number of The Churchman, will be promptly responded to by all the conductors of Sunday schools connected with our Church: and we respectfully suggest to our *brother editors again* to call the attention of their readers to the subject. And if we were permitted to make another remark, it would be that the secretaries of the respective schools, and we mean *all* the schools belonging to our Church, whether auxiliary or not, would immediately forward to the Secretary of our Union an accurate account of the state of their schools. It surely must be desirable to know how many Sunday school teachers and children there are attached to our Church.—*Communicated.*

DESECRATION OF THE LORD'S DAY. — We cordially unite with our correspondent in the sentiments expressed below:

MR. EDITOR,—No words can express the painful emotions I experienced, as I walked through the streets of the city on the evening of the last Lord's day, upon observing at the corners of the streets the notice of a *Sacred Concert* at the Vauxhall Garden. This was attempted during the summer of last year, but I believe it did not succeed; and I well remember the joy I experienced at the boldness with which the Churchman came out against it. If, Sir, we wish to see the Sabbath desecrated as it is in Paris and New-Orleans, let us countenance these plausible and apparently innocent measures, and very soon we may behold the doors of the Opera-house and the Park thrown open, and multitudes entering. Infidels may take pleasure in these things, but surely no consistent Christian can; and I do sincerely hope that every Christian, and especially every Churchman, will set his face against so outrageous a measure, and use his influence to discountenance so great an infringement of morality. SACRICOLA.

LIBERAL DONATION.—The American Bible Society has presented to the General Protestant Episcopal Sunday School Union the liberal donation of five hundred Bibles and two thousand New Testaments, for gratuitous distribution among the schools connected therewith. We record this fact with a high sense of the liberal spirit which it manifests, and with the hope that it may help increase the friendly feelings which unite those who differ in opinion and measures of policy.

WE are requested to state that there will be divine service in the Church of the Ascension on Sunday evening next, the 10th instant, at half past 7; after which the Rev. Messrs. Hanson and Lockwood, the recently appointed missionaries to China of the Domestic and Foreign Missionary Society, will offer statements illustrative of the condition of that country and the prospects of the mission. We trust that the friends of missions will not fail to attend. No collection will be made.—*Com.*

"WE respectfully submit for the consideration of those readers who look into a religious periodical publication chiefly for anecdotes, exciting controversies, personal allusions, and the passing topics of the moment, whether they might not, with manifest advantage to their mind and heart, cultivate a more solid taste; weighing articles, and testing their value, rather than counting their number on a title-page; and whether it would not be better themselves to return to the old-fashioned standard of patient thought, than to urge their literary purveyors to cater for mental vagrancy."—*Christian Observer.*

THE CORRESPONDENT OF THE NEW-YORK OBSERVER.

BISHOP M'ILVAINE, in the journal of his present visit in England, which is now publishing in the Gambier Observer, gives us the following illustration of the spirit and correctness of the letters with which the correspondent of the New-York Observer has for these three years past sought to edify the religious portion of the American public.

Mr. Brandram, the clerical Secretary, and an excellent man, complained of a representation in one of the letters of the Rev. Calvin Colton, published in the New-York Observer, in which it was stated, that on the Secretary's table was placed a bottle of wine, or *perhaps brandy*, from which he drank about eleven times during the reading of the report. The account was most unhandsome and prejudicial. Mr. Brandram says that the whole was,—a lay gentleman, apprehensive that he (Mr. B.) would be exhausted in the reading of so long a document, in such an immense assembly, (3000 people,) had prepared a *tumbler* of weak wine and water, with which, at the four divisions of the report, he moistened his lips.

INTELLIGENCE.

PROPOSED ORDER OF BISHOP ONDERDONK'S VISITATIONS.

Alteration in the Bishop's Appointments.—In consequence of being informed that the church in *Monticello* will not be ready for consecration at the expected time, Bishop Onderdonk will omit, for the present, his appointment for that parish, and has made, as will be seen below, a change in the days appointed for *Goshen* and *Athens.*

Third Sunday after Easter, May 10, Paterson; Wednesday, 13, Goshen, Orange county; Friday, 15, Athens, Greene county.

Fourth Sunday after Easter, May 17, St. Paul's Church, Troy, A. M., Watervliet, P. M.; 18, Cohoes; 19, Waterford; 20, Lansingburgh; 21, Hoosick Falls; 22, Stillwater, Ordination A. M., Confirmation P. M.; 23, Mechanicsville.

Fifth Sunday after Easter, May 24, Milton; 25, West Charlton; 26, Charlton; 27, Schenectady, Ordination A. M., Confirmation P. M.; Ascension-Day, 28, Duanesburgh; Saturday 30, Rensselaerville.

Sunday after Ascension, May 31, Oakhill; June 1, Greenville; 2, Cairo; Thursday 4, Windham; Saturday 6, Hobart.

Whitsunday, June 7, Delhi; Whitsun Monday, 8, Walton, Ordination A. M., Confirmation P. M.; Whitsun Tuesday, 9, Unadilla; 10, Gilbertsville, Consecration A. M., Confirmation, P. M.; Festival of St. Barnabas, 11, Do. Ordination; 12, Louisville; 13, Burlington Flats.

Trinity Sunday, June 14, Cooperstown, A. M., Cherry Valley, 5 P. M.

First Sunday after Trinity, June 21, St. Andrew's Church, New-York.

Fourth Sunday after Trinity, July 12, Westchester, A. M., Eastchester, 4 P. M.; 13, New-Rochelle; 14, Mamaroneck; 15, Rye, Ordination A. M., Confirmation P. M.; 16, White Plains; Saturday, 18, Ballston Spa, Saratoga County.

Fifth Sunday after Trinity, July 19, Saratoga Springs; Tuesday, 21, Sandy Hill; 22, Granville; 23, Hampton; 24, Whitehall.

Sixth Sunday after Trinity, July 26, Florida, Montgomery County; Tuesday, 28, Exeter, Otsego County; Thursday, 30, Norwich, Consecration A. M., Confirmation P. M.; 31, Oxford; August 1, Guilford, Consecration A. M., Confirmation P. M.

Seventh Sunday after Trinity, August 2, Bainbridge; 3, Harpersville; 4, Greene, Consecration A. M., Confirmation P. M.; 5, Binghamton; 6, Owego; 7, Candor; 8, Danby, Consecration A. M., Confirmation P. M.

Eighth Sunday after Trinity, August 9, Johnson's Settlement; 10, Hector, Consecration A. M., Confirmation P. M.; 11, Do. Ordination.

Where ordinations are to take place, the candidates are expected to see that the proper number of Presbyters, two at least, are in attendance.

Extracts from the British Magazine.

MIDDLESEX.—*Convocation of the Clergy.* Friday, February 20th, a convocation of the clergy was held at St. Paul's Cathedral, at which were present the Archbishop of Canterbury, the Bishop of London, the Bishop of Llandaff, the Bishop of Exeter, the Bishop of Hereford, and a considerable number of other members of the clergy. The Dean of the Arches, Sir John Nicholl, went in procession, attended by the Vicar-general, the Advocates and Proctors of the Ecclesiastical Court, in their robes, to the Chapter-house, from Doctors' Commons, where they met the Archbishop of Canterbury. The Bishops assembled in the Lord Mayor's vestry in the cathedral, and having robed, they proceeded to the western entrance, where they met the Archbishop of Canterbury, the Dean of the Arches, &c., and the whole walked in procession, including the Dean and Chapter, the Choir, &c., to the eastern part of the cathedral, to hear divine service. Prayers were read by the junior Bishop; after which was performed the anthem of "O! pray for the peace of Jerusalem," &c. A sermon was then preached by the Rev. H. J. Rose, Chaplain to the Archbishop; after which was sung the anthem, "Gloria in Excelsis." After the Archbishop, the Bishops, the Dean of the Arches, &c., had returned to the Chapter-house, the Clergy of the lower house proceeded to the chapel in the north side of the cathedral, and elected a Prolocutor to be present at the next meeting of the Convocation, at which an address to his Majesty, usually presented on the commencement of a new Parliament, will be agreed to.—*Times.*

SOMERSETSHIRE.—*Society for the Propagation of the Bible in Foreign Parts.* The annual meeting of the Bath branch of this excellent Society was held on the 27th of January. In consequence of the Abbey Church being under repair, divine service was performed at Christ Church. A most admirable sermon was preached by the Rt. Rev the Lord Bishop of Barbados, from John iv. 23.

After divine service, the meeting was held at the Assembly-rooms, the Lord Bishop of Bath and Wells in the chair.

The Annual Report was then read by the Secretary, the Rev. G. A. Baker. It was a most interesting document, and detailed the proceedings of the Society in a clear and comprehensive manner.

Sir William Cockburn, in a neat speech, moved the first resolution, which was seconded by the Rev. J. Algar, of Frome, who, in a speech which was listened to with great interest, said,—It happens I know much of the benefits resulting from the exertions of this Society in Canada. A great number of people have been sent to that country as emigrants from the town in which I reside; they write frequently to their friends in England, and their correspondence speaks highly of their sense of the privilege they enjoy of worshipping GOD in the manner to which they have been accustomed, and to which they are conscientiously attached—they speak of it in heartfelt terms of gratitude. They state it as a common fact, that many persons go regularly seven, eight, or ten miles to perform their Sabbath devotions at the altar of the Establishment—I will name one instance in particular: an officer on half-pay, who emigrated about three months ago, settled in a newly built town, in the neighborhood of the falls of Niagara; he found every thing more than answering the representations which had been made to him, with the sole drawback of there being no Episcopal place of worship. Our excellent Society had not yet taken cognizance of it, or, which is more likely, had not the means of planting a church there; in consequence, the friends of which I speak abandoned the place and went forty miles further, and now attend a church built by this Society, and supplied by a missionary sent by them. (Cheers.)

Captain Muttlebury moved the second resolution, which was seconded by the Rev. C. M. Mount.

The Rev. G. A. Baker here stated a circumstance of which he was not before in possession, namely, that the increase of subscriptions and donations for the last year amounted to 130 pounds; he hoped this would stimulate the Bath public to yet greater exertions. (Applause.)

The Right Rev. the Lord Bishop of Barbados, in proposing the third resolution, said,—My Lord, I know not how I can better perform the duty I have undertaken than by making such comments as I may, from my local knowledge, be prepared to offer on the account furnished by the Secretary in London. The objects of the three Societies which, in this instance, are co operating are, the Propagation of the Gospel in Foreign Parts, the Promotion of Christian Knowledge, and the Conversion and Instruction of the Negroes throughout the British Islands. The negro is now free; either wholly, as in Antigua, or conditionally, as an apprentice for a period not exceeding six years; he stands, therefore, more than ever in need of religious instruction. The churches, chapels, and schools, are ill calculated for a population of 800,000; they will, in fact, only accommodate 53,000, leaving a very considerable portion altogether deprived of the ordinances of religion, without GOD in the world. I think that the public stand much in need of information relative to the situation of the colonies. Some of the islands are divided into parishes, and provided with churches, school-houses, &c. This statement, however, will apply only to the Islands of Barbados, St. Christopher's, Nevis, Tortona, Montserrat, and St. Vincent's. In these islands additional assistance is required. But I regret to add there are other islands, for instance, Trinidad, Dominica, St. Lucie, Tobago, Essequibo, and a large portion of British Guinea, without any, or at most with only two clergymen to supply the wants of a large number of inhabitants. In British Guinea, all the inhabitants are situate in length of line, along the banks of rivers, &c., and we are, therefore, unable to act centrally; they require, therefore, a greater number of clergy than would be otherwise requisite. I wish it to be fully understood how much has been already done by the colonists and this country for this portion of the W. Indies, but how much, nevertheless, remains to be done, and how earnestly it is desired. With regard to education only, the demand is urgent—the number of children belonging to this population between the ages of four and sixteen is computed at 100,000; of these, the number returned as receiving education is only 25,000. It is not generally understood that, in all the schools maintained by grants from this country, the national system of education is introduced; the children, free or slaves, are taught to read, to write, to keep accounts, and are instructed in religious principles. No difference is made between the free and slave—the negro enjoys all the advantages of the free. It may be reasonably presumed that the inhabitants of the West Indies will come forward to the utmost extent of their means to meet the demands which are daily growing. But they are no longer required by law to make this provision for those who are now out of their hands. In one island the masters have wholly emancipated them, but in the others they are still subject to an apprenticeship for six years. Neither are they able from their limited means to provide instruction for themselves. As a free man, the negro might be expected to do this; but he is hardly yet free, and knows not the advantage of freedom. It is the Gospel of CHRIST alone which can give him true freedom, which says to the slave as well as to his master, "If the Son make you free, ye shall be free indeed." Blessed will be the effects, not only in our own colonies, but in Africa itself, to which many may be induced to return, animated with a holy zeal to carry the glad tidings of a Saviour to their fatherland.

The third resolution was seconded by the Rev. H. Marriott.

P. Borthwick, Esq., M. P., moved the next resolution. He was received with great applause, and spoke to the following effect:—"I came from a distance with much pleasure to propose the motion now before me. It is necessary to state that the Island of Ceylon contains a population of two millions, and that in extent it is little less than Ireland; the natives being chiefly addicted to Buddhism and Mahommedanism. This alone might be argument enough. But Ceylon is in a position which calls more loudly upon our aid than this statement would of itself suggest. It was first conquered by the Portuguese, a people who cherished the most corrupted form in which Christianity has ever appeared among men. I speak this with all Christian feeling toward the members of the Roman Catholic Church: but I must say, that if the history of the dark ages shows a more corrupt state of religion than another, the example is to be found in Portugal. If religion in Portugal is such, and in saying this I am using gentle expressions, how much more likely are we to find corruptions in a country conquered by Portugal in the darkest of Portugal's ages. Not only do we find Mahommedanism and Buddhism, and this corrupted form of Christianity in Ceylon, but shackles of a still heavier form are laid upon the Island in consequence of the divided and distracted manner in which the doctrines of Christianity have been presented to the minds of its inhabitants. It is beautiful to see brethren dwell together in unity, so beautiful is it to see doctrines in the unity of truth, undivided by jarring differences. This is not the case in Ceylon. Formerly the evil in question owed its rise to the darkest and most corrupted form of Christianity; then, when the Island passed into the hands of the Dutch, the extremely difficult and theological question called Calvinism, became the dominant persuasion among the Christian portion of the inhabitants. Right or wrong, points like those involved in the doctrines of Calvinism ought not to have been submitted to the consideration of a population so circumstanced. We find St. Paul addressing learned men after a learned fashion; and well we know that the clergy of the Church of England are in this respect like that Apostle. But they attempt not to present the subtleties of doctrine to minds hitherto the seat of ignorance or superstition."

The Ven. Archdeacon Moysey, and the very Rev. the Dean of York, moved the other resolutions in eloquent speeches.

The thanks of the meeting were then moved to the Right Rev. Chairman, by the Rev. Mr. Morgan, seconded by P. Borthwick, Esq., who took occasion to congratulate the meeting on the evidence they had on all occasions that the bench of bishops were never wanting in alacrity when called on to do their duty.

The applause with which the above proceedings were throughout greeted, most strongly marked the great interest which the subject excited. We are happy to find that the collections this year have much exceeded any former amount on a similar occasion—the total being 90 pounds and 10 shillings, of which 57 pounds and 5 shillings were collected at the church, and 33 pounds and 5 shillings at the rooms.—*Bath Chronicle.*

Sandwich Islands.—A general letter from the Mission at the Sandwich Islands, dated "Honolulu, July 15, 1834," extracts of which are published in the Missionary Herald for this month, states that 367 reams of paper have been used in printing 4,094,200 pages of different works, principally in the native language. The expenses of the establishment have been $2,014 95.

"About 900 Old Testament tracts have been bound, about 500 New Testaments, 1,000 Scripture History, 300 Geographies, besides Hymn Books, etc., and several English works. Twelve native workmen have been employed most of the time in the printing-office and the bindery. A foreign workman has been employed for four or five weeks in the bindery."

At the ten stations composing this mission, there have been received 124; suspended 14; restored 13; excommunicated 5; deaths 5; whole number of members of the Churches, who have died 46; marriages 1,125.

Philadelphian.

Indian Bible.—We find the following paragraph in the National Gazette:—

A correspondent informs us that the Rev. Mr. Thavenet, who has resided many years as a missionary among the Indians in Canada, is now engaged at Rome, on the recommendation of Pope Gregory XVI., in translating the Bible into the language of the Algonquins, and is also about to put to press a Grammar and Dictionary of that idiom.

The Algonquin nation of Indians are believed by philologists to be the same that we call Chippeways; their language, like the French in Europe, is the predominant idiom, and the means of communication between different tribes, who do not understand that of each other. Mr. Schoolcraft, in his interesting narrative of the expedition to the sources of the Mississippi, has published the beginning of a series of lectures on the Algonquin grammar and of an ample vocabulary of that language, which we have reason to expect he will complete. The lectures, as far as they have gone, display a philosophical mind, and promise to do honor to our literature. It is hoped that our scientific and literary societies will lend aid in the publication.

OBITUARY.

For the Churchman.

To record the virtues of those whom GOD has called to his rest, is not only a dictate of natural affection, but in some sense, a Christian duty. Whatever lesson death teaches is deeply taught, and we are therefore bound to extend its influence; subject only to the reverence due to private sorrow, and which it is trusted will not be wounded by the present communication.

Died, in this city, on Saturday, 25th of April, in the 30th year of her age, Mrs. Margaret (Jones) Pendleton, daughter of the late Joshua Jones, Esq. and relict of the late James Pendleton, M. D. By birth and marriage, she therefore bore names that will long be remembered in the Church for zealous and liberal devotion to its interests. Nor was she unworthy of them. Throughout her short life she was a frequent contributor—and in death became a liberal benefactor to the same good cause—having left by will

To the General Theological Seminary, . .	$3000
" Library of do.	1000
" Orphan Asylum, ...	5000

But it is not the lesson of liberality alone she has taught us. We would willingly draw from the events of her short life a more touching lesson. Bred in the lap of fortune, she was not spoiled by its indulgences—but grew up in that retiring, unpretending simplicity which may well be termed the most lovely trait in the female character. United at an early age to a husband who deserved all her love—blessed with two lovely children, and with worldly means which not only raised them above anxiety, but enabled them to gratify every kind and liberal feeling, it seemed as if life, with all its best joys, lay spread before them. But how blind is human foresight! The heritage of sorrows came in its stead.

One child was taken from them by painful disease. Then came the heaviest blow—her husband sunk by a rapid decline in the midst of all his labors of usefulness, and while just rising by his talents, zeal, and virtues, into general confidence in the community. Thus was she left a widow at the very threshold, as it were, of life. Silent sorrows wrought inward; and her own health, dearer to others than to herself, soon required a warmer residence during the severity of winter. While thus absent from home, and in a land of strangers, her eldest child and only daughter was snatched from her by the dreaded cholera; and she returned to her desolate home with but one frail blossom remaining from that stem which had once seemed so flourishing. But her best inheritance—her inward peace, still remained. That tranquil mind which fortune had not been able to corrupt, affliction was not permitted to overthrow; and in the calmness of Christian resignation, she proceeded to devote herself to her sole remaining task—the charge of her infant boy—who might well be termed an orphan, as he had never received a father's dying kiss. But her Heavenly Father saw fit to shorten a period of too heavy trial. Her health, after her return, gradually, and at length rapidly declined. She saw it without a sigh for herself; and those who leaned upon her—her mother and her child—she committed in confidence to the "Father of the fatherless and the Husband of the widow." She bore all the pains of disease with sweet serenity, and when made conscious of the approach of death, her language to one who will not soon forget its simple earnestness, was, "I have no fear —my trust is in my Saviour, JESUS CHRIST."

From the narrative of such a life, we may all learn wisdom. The worldly may learn to distrust that broken reed on which they lean—the young and happy how prosperity may be safely borne—the sorrowing how bereavement may be sustained—and all may learn how short and uncertain are all human joys—how valueless is this life, except in reference to a future one. M.

STANDING COMMITTEE OF THE DIOCESE OF NEW-YORK.

May 2d, 1835.

THE Canonical Certificate was this day granted and signed in favor respectively of Rev. John Hughes, Rev. John F. Messenger, Rev. Wm. Allanson, and Rev. Henry Lockwood, Deacons, applying to be admitted to the Holy Order of Priests, —and of William Warner Hickox, Charles Brockden Stout, and Gershom Palmer Waldo, applying to be admitted Candidates of Orders W. CREIGHTON, *Secretary.*

May 5th, 1835.

THE Canonical Certificate was this day granted and signed in favor of Rev. Alexander Fraser, applying to be admitted to Priests' Orders. W. CREIGHTON, *Secretary.*

NOTICE.

ON Tuesday the 12th of May, Bishop Doane proposes to institute the Rev. R. C. Moore into the Rectorship of St. John's Church, Elizabethtown. Service to commence at 10 o'clock, A. M. The clergy and friends of the Church are invited to attend.

May 7, 1835.

Calendar.

MAY.

10. 3d Sunday after Easter.
17. 4th Sunday after Easter.
24. 5th Sunday after Easter.

ACKNOWLEDGMENTS.

YOUNG MEN'S AUXILIARY EDUCATION AND MISSIONARY SOCIETY.

THE Treasurer acknowledges the receipt of the following, viz.

From subscribers to the General Fund, - -	$71 50
" donors " " " - - -	49 00
" subscribers to the Education Fund, - -	3 00
" donors " " " - -	3 50
" subscribers to the Missionary Fund, - -	2 00
" donors " " " - -	3 50
From Miss Esther Turner, to constitute herself a life member,—for the Oneida Indians, - - -	15 00
	$147 50

WM. H. TOWNSEND, *Treasurer,*
166 Barrow-street and Bank of America.
New-York, May 6, 1835.

PROTESTANT EPISCOPAL TRACT SOCIETY.

THE subscriber, as Treasurer of the Protestant Episcopal Tract Society, gratefully acknowledges the receipt of sixty-four dollars, from a collection made in St. Paul's Chapel on Sunday last. THOMAS BROWNING, *Treasurer,*
77 Maiden-lane and 134 Christopher-street.

GENERAL THEOLOGICAL SEMINARY.

THE Treasurer of the General Theological Seminary of the Protestant Episcopal Church in the United States, has the pleasure to acknowledge the receipt of two hundred and thirty-five dollars and fifty-four cents, being the amount collected in Grace Church, on Sunday last, after a sermon preached by the Agent, the Rev. J. M. Forbes.

EDWARD R. JONES, *Treasurer.*
May 6, 1835.

LIBRARY OF THE MISSIONARY ASSOCIATION OF THE GENERAL THEOLOGICAL SEMINARY.

THE subscriber, in behalf of the Association, gratefully acknowledges the receipt of the following works.

The World Displayed, 8 vols. 8vo.
Buchanan's Researches in Asia, 1 vol. 8vo.
Buchanan's Memoirs, 1 vol. 8vo.
From John Pintard, Esq.
Phœnix, or Old Fragments, 1 vol. 8vo.
From the publisher, Wm. Gowan.
Woodbridge's Geography and Atlas,
From a friend of the Missionary Association.
BENJAMIN F. SHEPARD, *Librarian.*

GENERAL MISSIONARY SOCIETY.

THE local Agent of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church acknowledges the receipt of the following donations since his report of the 22d of April.

One dollar "from a class of girls in the Sunday school of Christ Church, Hartford, Connecticut, for Schools in Greece," by B. G.

Fifteen dollars and fifty-six cents from the children of St. John's Church Sunday School, for the Green Bay Mission.

Three dollars and six cents, one month's contribution from the family mite box.

One dollar from Miss Saltains, of New-Jersey, for Missionary Record.

JAMES SWORDS, *Agent, &c.*
May 6, 1835.

To the Editor of the Churchman.

Newport, April 20th, 1835.

SIR,—Permit me to avail myself of the opportunity, through your columns, to acknowledge the donation of an anonymous benefaction by which I have been constituted a life member of the American Bible Society; and to assure the unknown donor that this favor, attended with its interesting circumstances, is deeply appreciated, and cannot fail of its intended effect in stimulating a spirit of systematic and self-denying charity. I subjoin an extract from the letter of the donor to the Treasurer of the above institution, signed A Clergyman of the Protestant Episcopal Church. "The above (donation) is from a fund which has risen from the continued saving of a missionary, by his laying aside portions of fees and presents at the time they were received; the entire amount of fees received on Sunday and Thursday of every week; also free-will offerings under peculiar providences; one-tenth of his regular salary; and one-tenth of the balance of his receipts during the year over his expenses."

Very respectfully yours,
JOHN WEST.

PRESS DEPOSITORY,

46 *Lumber-street.*

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending May 7th, from the following persons, viz.

William Thorne Williams—Geo. Robinson, Liverpool, E.—A. E. Miller—J. B. Wallace—E. B. Tuttle—Postmaster, Lee, Mass.—Rt. Rev. Benjamin T. Onderdonk, D. D —Postmaster, Albany—David Bullington—Postmaster, Alexandria—Rev. J. F. Schroeder — Wm. P. Thurstin — Postmaster, Newcastle, Del.

Received by the Gen. Prot. Episc. S. S. Union.

C. Stimpson, jun. — Rev. R. C. Moore—Rev. J. M. Tappan — R. C. Pratt — Rev. R. B. Van Kleeck — John C. Pechin— Miss Mary L. Wilcox — Cyrenus Noble — B. H. Randolph — Rev. S. Marks — Alonzo Driscoll — Rev. H. S. Attwater, *with remit.* — Messrs. Belknap & Hamersly — J. W. Ingraham — Rev. John H. Norment—A. M. Driscoll.

BORDENTOWN ACADEMY.

THE friends of this Institution, and the public generally, are respectfully informed that its Scholastic operations have commenced, and although some pupils have been received, many rooms are yet unoccupied.

It would be superfluous to dilate here upon what formed a prominent topic of the late advertisement, the beauty and salubrity of Bordentown, and the peculiar fitness of the buildings to their destined purpose. Those who have visited the establishment, have candidly acknowledged that in both these points their highest expectations were surpassed. The Principal fondly hopes that the expectation of those parents who may be pleased to intrust their sons to his tutelary care, will be in all respects abundantly realized, and that those kind friends to whose encouraging communications he owes much of his present confidence, will find that their favor has not been misplaced.

N. B. Circulars containing terms, references, &c. may be had at this Office, or at the Bookstore of Messrs. Swords, Stanford & Co. 152 Broadway, New-York.

PROTESTANT EPISCOPAL COLLEGIATE SCHOOL,

FOR ENGLISH, COMMERCIAL AND CLASSICAL EDUCATION,
Corner of Varick and Canal Streets.

THE Rev. J. L. HARRISON, late minister of St. Andrew's Church, Walden, Orange county, having been appointed to the charge of the Protestant Episcopal Collegiate School, is ready to give instruction in all the branches of a liberal education. The Latin and Greek languages taught to those who wish to enter upon a collegiate course of instruction. Book-keeping by double entry, and the most ample information given on commercial affairs to those who intend to devote themselves to mercantile pursuits. The rooms are light, airy and spacious, and fitted up with a view to afford every facility and accommodation to the pupils. The Principal has devoted himself to the education of youth for a number of years, and from his long experience has become well acquainted with the art of teaching. He feels it necessary to state, that it will be his constant aim to direct the minds of his pupils to the study of the great truths of revelation, and to attain this desirable object, they will be made acquainted with sacred Geography, and with those subjects that tend to illustrate and throw light upon the sacred volume of inspiration. The most strict attention will be paid to the improvement and welfare of the pupils committed to his charge. Reference is given to the following gentlemen—Rt. Rev. B. T. Onderdonk, D.D., Rev. W. Berrian, D.D. Rev. L. P. Bayard, Swords, Stanford & Co.

May 4 1m

NEW-HAVEN BOARDING SCHOOL.—Miss GILBERT and Miss EDWARDS continue their School in New-Haven, where the healthiness and other advantages of the place may make it peculiarly eligible in the summer season. Young ladies may remain at Board during the long vacation in September. The number they can receive is small, and they have several assisting teachers.

Besides thorough instruction in the English branches, and the sciences, so far as the age of the scholar will permit, Drawing, Music and French are taught; the latter by a master a native of France, in Manesca's method. In winter the College Lectures on Chemistry and Natural Philosophy are attended at small expense, and the preparatory instruction renders them very available and pleasing.

The charge for Board and Instruction is two hundred dollars a year, exclusive of the languages and accomplishments. In vacation, Board three dollars a week.

Those who are unacquainted with the character of the School while in New-York, may, on inquiry, be referred to very respectable names in the city; and at New-Haven, by permission, to Professor Silliman, the Hon. Nathan Smith, and the Rev. Dr. Croswell. may 2—1m

GOVERNESS WANTED.

WANTED as Governess, in a highly respectable family, in Upper Canada, an English Lady. She must be of the Church of England, and competent to finish the education of a young gentlewoman in French, Music and the other branches of female acquirement.

No incompletely instructed person need apply.

Letters, post paid, to be addressed to T. P., Post-office, New-York. may 2.

For the Churchman.

POETICAL SELECTIONS,

From the private papers of Mr. C. W. Upham.

The Launch.

As maiden by the altar calmly stands,
Nor knows, in all her calm simplicity,
That thousands gaze upon her cheek—nor feels
That she has gather'd them; so seem'd to me
The ship. And when she waved her banners out,
Methought 't was slowly done in mournfulness,
To bid farewell to her loved resting place.
And as the lady moves with majesty
And loveliness of grace, yet tardily,
As check'd by maiden modesty—so moved
The ship in dignity, to meet th' embrace
Of her betroth'd.
The ocean billows parted;
The sparkling waves, exultant, came to wreath
A coronal for her, and, those on shore
Leap'd up, and clapp'd their hands in gladsomeness;
And from the gazing multitude uprose
A mingled shout of triumph and delight.
Yet why that crowd? for many times before
E'en from their early childhood, they had seen
The graceful ship to her own element
Glide in. And it is well for multitudes
To meet with common thought, and raise the shout
Unanimous in such a cause. Methinks
It swells the heart, and stronger binds the cords
Of sympathy. O, would they oft'ner met,
To send the glad shout upward to the throne
Of the Eternal One, who made the earth
And all that is therein, and the vast sea,
Beneath whose depths the loftiest ships go down,
And all their hapless crews!
Thus was her bridal;
And when her white wings grow, God speed her well
Where'er she goes amid the white topp'd waves,
And bring her to her native home again.

April, 1832.

The Captive.

The sun cheers not the captive's cell;
He has but little light,
Stealing through crevices, to tell
That day has conquer'd night.
And yet, by those dim, struggling rays,
To his lone cell are brought,
The themes of highest, holiest praise,
And deep ennobling thought;
He praises God, when breaks the morn,
To cheer him in his cell forlorn.

To My Mother.

No words of mine thy love could bless,
For words are earthly things;
And thanks for all thy tenderness,
Must seek for holier wings.

Yet, Mother, oftentimes my heart
Feels a sweet thankful glow,
From out its deep recesses start,
In times you cannot know.

Then, Mother, would that I could prove,
What thoughts within me burn,
Of deepest thankfulness and love,
And hope to make return.

November 25, 1833.

THE ACTS OF DR. BRAY S VISITATION,

Held at Annapolis in Maryland, May 23, 24, 25, *A. D.* 1700. *London, printed by W. Downing, in Bartholomew Close, near West-Smithfield*, 1700—*folio.*

(*Continued from page* 860.)

To the Right Honorable and Right Reverend Father in God, Henry, Lord Bishop of London, these following acts are with all submission, humbly dedicated by Thomas Bray.

Commissary.—The methods which you here propose, I dare promise, will in a great measure prevent such from coming into this Church who would be mischievous to it, for you may ever observe that profligate and loose persons of any kind will soon find out the reason they should steer their course another way than where discipline meets them. And, let me tell you, it is much easier to prevent an ill habit of body, by a gentle purge at first, than to cure a gangreen by amputation or excision afterward; which, I do assure you, Mr. T—, even in your case, which challenges the least pity, would be a harsh and uneasy operation. You know, Sir, the general and public fame through the Province is, that you are a *polygamist*, having married a wife here, though you had at the same time, and it is thought still have, one alive in England; but it is not from general and public report that you shall be accused of this enormous crime. There appears enough from your examination and your own confession, as I find it recorded in the council book, to render you unworthy of that sacred character which you bear, or to live in any Church. I have caused a copy of your examination to be taken out; and pray, Mr. Howell, do you read it.

Whereupon the examination of Mr. T., taken in council by his Excellency, Francis Nicholson, Esq. late governor of this Province, was read, wherein there appeared violent presumptions that Mr. T. had a wife in England, of whose death he could pretend to no knowledge, at the same time that he took another in Maryland. To take off the force of this accusation, Mr. T. alleges now that M—— S—— daughter of W—— S—— of I——, in Oxfordshire, said to be his wife, was not so; but one with whom he confesses, with great expressions of sorrow, that he had committed fornication; but as an improvement to his apology (for it does not appear that he alleged any such thing before the late governor and council) he now says that the wicked conversation he had with her, was before he entered into Holy Orders. He alleges that if sufficint time shall be given him, he will be able to produce sufficient proof that he never was married to M—— S——, said to be his wife.

Commissary.—Sir, you are to consider, that in this general Visitation, it is not designed to proceed forthwith judicially upon you; but to take in such presentment and information as shall be made against you. And I conceive so considerable a record as you have now heard, will suffice to found a libel upon: but though your crime should be as great as it appears to be, God forbid that you should not have a due time allowed you to make your defence. No, Sir, your defence is what I desire and would heartily rejoice to see. But then you must take care that it be a good one, such as may be satisfactory to all persons that will be satisfied with reason; or otherwise your impunity will continue to expose this poor infant Church to the same dangers, insults and indignities, which the scandal you are supposed to have given has hitherto caused from its enemies; and which by your own confession, granting your crime to be that of fornication, is not groundless. And indeed, Sir, if you will weigh your own and the Church's interest in an equal balance, you will have as little reason to expect partiality on your own side, as ever any man who pretended to favor; for should it prove true that you are guilty of the fact, besides that in its nature it is the most atrocious one that can be named, it has these four aggravations belonging to it, than which I can scarcely imagine any enormity capable of greater. *First*, that it is done by a person in Holy Orders; *secondly*, by a *missionary;* (which by the way, my *brethren*, should be a consideration of no small weight with us all;) *thirdly*, as to time, that this scandal is given at a juncture when our Church here is weakest, and our friends appear to be fewest and our enemies to be strongest. And what more popular argument could they use than, *You see what sort of persons the* 40*l. per pole goes to maintain.* And *lastly* as to place, it so happens that you are seated in the midst of Papists, nay, within two miles of Mr. Hunter, the chief amongst the numerous priests at this time in this Province; and who, I am credibly informed by the most considerable gentlemen in these parts, has made that advantage of your scandalous living, that there have been more perverting made to Popery in that part of Maryland since your poligamy has been the talk of the country, than in all the time it has been an English colony. These considerations, Sir, do make it necessary that all possible expedition which is consistent with common justice, should be made in this affair, so as to acquit or condemn you. And therefore, to divide equally between the demands of justice from the Church and yourself, what think you of the 13th of November next to make your appearance in this place, with a reserve to myself to adjourn to a further time as there shall be occasion?

Mr. T. accepts of the time given him till the 13th of November 1700, to make his defence.

May 25, in the morning.—*Commissary.* I heartily thank you, my *reverend brethren*, for the good assistance you have given me in this Visitation; but especially for your ready concurrence in all that I have proposed, as requisite to put this Church in some order, and yourselves in a method of doing the greatest good in it. All that I have more to add is, that we should look back upon the deliverance this infant Church has so lately received, as having been, in human appearance, totally stifled and extinguished, till the re-establishment it has received within a few days by a new law. I was always indeed of the opinion, that it would be more the calamity of the Province, than of you to have your support taken away from you and yourselves to return home; and therefore did often bespeak the people in these words, "*Weep not for us, weep for yourselves, O ye daughters of Jerusalem;*" assuring them that those amongst you who had deserved well should be better provided for elsewhere; if the law of religion were not renewed, however, upon the Church's account, it becomes us the clergy to be the first in gratitude to God of all kinds, and in this especially. And I humbly conceive that cannot be better expressed, than by considering the destitute condition of a poor sister Church very near us, struggling hard for life, and wanting both the comforts of ministers, and that settlement which this by the divine goodness does again enjoy. And methinks it would be a suitable return from us, should we subscribe out of our penury, each of us a little toward maintaining one or more ministers in it, to assist in the conversion of many people who do there seem to be τεταγμενοι sive dispositi res ζωιρναιωνιον and whence, by two letters which I have lately received, they do importunately cry out for more laborers to be sent into that vineyard. I have so far presumed upon your charitable compliance as to draw up already some proposals to this purpose, which if you please I will read to you and leave the success to your determination.

Proposals for the propagation of the Christian religion, and for the reduction of the Quakers thereunto, in the Province of Pennsylvania.

Whereas, to the great dishonor of God, and the destruction of a multitude of souls, as well as the great scandal of the reformed religion, many thousand of people called Quakers have been sadly deluded into a total apostasy of the Christian faith, and giving themselves up only to the conduct of the light within, or mere natural conscience, have rejected the Holy Scriptures from being the rule of faith and practice: and whereas, Pennsylvania, of all the English colonies in the continent of N. America, does most of all abound with this sort of unbelievers, where notwithstanding, through the blessing of God upon the labors of such who have hitherto endeavored the reduction of that people, many of the Quakers have returned to the Christian faith, and others among them are so staggered as to doubt that they are in a dangerous state of unbelief; so that now there wants only, under God, more laborers to be sent into that field, which seems to be white for harvest: and lastly, whereas we, the clergy of this Province, being sensible of the great mercies of God in the establishment which we have lately received, think ourselves obliged, out of gratitude to God and compassion to those people who are not yet happy in the like, to provide as far as in us lies for the propagation of the same Gospel among them which we ourselves labor in, we do subscribe the several sums to our names annexed to be paid yearly at the General and Autumnal Visitation, as his Reverence, Dr. W. Bray, shall direct, toward maintaining another minister in Pennsylvania, till such time as a settled provision can be made for them in that Province, which God will in his due time provide. Thomas Bray, D. D., 10*l.*, John Lilliston, 1*l.* 10*s.*, Hugh Jones, 3*l.*, Thomas Cockshute, 1*l.* 10*s.*, Joseph Colbatch, 3*l.*, Henry Hall, 3*l.*, Richard Sewell, 1*l.* 10*s.*, Stephen Boardsby, 1*l.* 10*s.*

We, the clergy assembled at this Visitation, do request his Reverence to communicate the foregoing proposals relating to the encouragement of another able minister to come over to Pennsylvania, to his Reverence Mr. Blaire, Commissary of Virginia, that he also may promote the design amongst our brethren the clergy in his jurisdiction.

After which the Visitation being about to close up, the clergy did very much press his Reverence, both in debate and by reasons offered in writing, that he would please to take a voyage into England upon the service of this Church, as conceiving he would be capable of doing it much more service at home the remaining part of this year, than by his presence here till his next Visitation, which they earnestly request he would personally make amongst them. To which his Reverence made answer—

"That he hoped they were all satisfied in the sincerity of his intentions to serve the Church in these parts in the best manner should be thought in his power. And though he could offer many reasons why they should excuse him so troublesome a voyage taken with a design to return again: yet he would not venture to determine himself in this affair; but will leave himself wholly to be governed by his Excellency's pleasure in this matter," upon which the following address of the clergy was drawn up, read, and approved of.

Ordered, that Mr. Nobbes and Mr. Colbatch wait upon his Excellency, to inform his Excellency that the clergy crave to lay some things before his Excellency before the conclusion of the Visitation; which accordingly they did, and returned answer that his Excellency was always ready to receive what they should offer.

Ordered, that Mr. Lilliston, Mr. Nobbes, Mr. Sewell, Mr. Cockshute, Mr. Colbatch, do carry an address to his Excellency relating to his Reverence's going to England.

May it please your Excellency, we the clergy of this Province being met together at a general visitation of the Rev. Dr. Bray's command thereunto by our Rt. Rev. and Rt. Hon. Diocesan, Henry, Lord Bishop of London, crave leave in the first place to represent to your Excellency our most grateful acknowledgments for your late noble zeal and excellent conduct in the re-establishment of the law of religion, which we can assure your Excellency we have already found to be no less to the satisfaction, than it will prove to the real advantage of the whole country. And being much encouraged to address ourselves to your Excellency on all important occasions by the easy access you are always pleased to grant us, we humbly crave leave to represent to you the following considerations, relating to an affair which we humbly apprehend to be of some consequence.

The Clergy of Maryland's reasons, whereby they earnestly moved his Reverence, Dr. Bray, to undertake a voyage into England at this juncture; given in at his Visitation, May 25.

First, because it seems necessary to have an agent in England to solicit the perfecting of the law of religion by the royal assent. In order to which it may be requisite to have some one upon the place who can be able to obviate and answer the suggestions of all the enemies to that law; which should any obstruct, his Reverence would be the best qualified to represent the true state of this country at home: having, to our knowledge by his parochial as well as general visitation and by other methods, thoroughly acquainted himself with the state of religion in these parts; and does personally know the universal desire of the people to have it established and maintained among them. And we are the more confirmed in this opinion, it being to our knowledge the sense of many intelligent persons in Maryland that his Reverence should be desired to go home with this law.

Secondly, because an account from his Reverence's personal knowledge of the state of the Church and the clergy here, will be most likely to encourage at home such as are lovers of God and friends to religion to assist this infant Church in the perfecting of the parochial libraries, and other good designs which we already find so advantageous to us in the discharge of our ministry.

Thirdly, because there being very many clergy wanting to supply the vacant cures in this Province: and it being of the greatest consequence that they should be best chosen, that can be induced to undertake the mission; his Reverence having personally seen the state, the temper, and constitution of this country, will be the better able to choose proper persons, such as may be best qualified for the service of the Church in these parts.

Fourthly, because his Reverence returning back with them, it will be the greatest encouragement to sober persons to come over, and he may the better know their behavior at sea, a thing of the greatest consequence to the acquiring a good reputation in this country.

Lastly, because his Reverence, having put us in this his general Visitation in so excellent and exact a method for the due performance of all the parts of our ministerial function, there appears no great necessity of his further residence amongst us till early the next spring; by which time, we earnestly desire he would please to return for our further encouragement and the benefit of his prudent conduct and advice. At leastwise, the advantages we propose to this Church by his going to England at this juncture, do with us, much overbalance the reasons of his stay here.

May it please your Excellency, having now at the close of our Visitation earnestly moved his Reverence with the foregoing reasons, for his consent to undertake so chargeable and troublesome a voyage to England and back again in the service of our Church, according to his usual zeal to serve its interest in such ways as shall be thought most advantageous, he refers us entirely to your Excellency, whose judgment and commands will always have the greatest weight with his Reverence. So may it please your Excellency, your Excellency's most dutiful and obedient servants.

John Lilliston,
Hugh Jones,
Thomas Cockshute,
Joseph Colbatch,
Henry Hall,
Richard Sewell,
Stephen Boardby,
John White.

His Excellency's answer—

That he refers it wholly to his Reverence, Dr. Bray, and his clergy, to resolve upon it; and that he will contribute all that in him lies to confirm and corroborate whatsoever they shall resolve upon.

Ordered, by his Reverence, that the General Visitation shall be henceforward held yearly on the first Wednesday after Low Sunday, at the Port of Annapolis.

Ordered, by his Reverence, that the Autumnal Visitation for the eastern shore be held at the town of York, in the Court House belonging to Talbot County, the Wednesday immediately following the feast of St. Michael.

Ordered, by his Reverence, that the Autumnal Visitation for the western shore be held at Annapolis, in the State House, on the second Wednesday of November.

Laus Deo, Patri, Filio, et Spiritui Sancti. Amen.

From the Southern Churchman.

The following interesting narrative* is communicated to us by a correspondent, who assures us that it is "literally true." It illustrates the truth of a conviction we have always entertained, that the poor and the unlettered may find in the liturgy of the Episcopal Church, an invaluable aid in acquiring a knowledge of the Scriptures, and suitable language in which to clothe their petitions for mercy and grace. Every instance of the kind which this narrative records, affords much encouragement to the faithful, humane and pious efforts of Christians in behalf of the colored population, now for the most part as much the unhappy victims of ignorance, superstition and sin, as if they were not the inhabitants of a Christian land, or under the control of Christian people.

We repeat the expression of our gratification at receiving such communications as the following, and hope our friends will continue to remember this department of the Southern Churchman.

OLD MILLY.

It was in 18— that the zealous Bishop of Virginia, whilst visiting one of the eastern counties of his Diocese, stopped a night at the ancient mansion of a long known and valued friend. At the usual hour of family worship, the domestics entered and arranged themselves on the mahogany seats in the recesses of the old fashioned windows. Amongst them was a female bent with years, whose neat apparel alone would have distinguished her amidst the group; but there was an expression in her countenance, which caused the eye of the stranger to dwell with pleasure on this humble negress: it was soon evident (during the service) that audible responses fell from her lips; and the fervency and propriety with which she repeated them, attracted the attention of the excellent prelate. At the conclusion of the devotions, as she was retiring, the Bishop laid his hand gently on her shoulder, and said, "Good woman! you appear not only to feel, but to be well acquainted with the delightful service in which we were just now engaged." "I was very glad, Sir," replied she, making a low courtesy, "to hear such gracious words out of the good book; I did know them *all well* once, but now remember little of them, as the family has been in distant parts, and the church yonder has grown old and good for nothing, like your poor old servant Milly." "You can pray with the Spirit still, Milly, I hope," said the Bishop, "and find a Saviour precious in your old age." "Yes, God be praised, Sir! Jesus, my Lord, is very precious to my soul, and I humbly thank you, Sir, for letting us poor blacks join you in prayer to-night. May the Lord bless you for it, Master." "And may that peace," rejoined he, "which passeth all understanding be yours, Milly, in life and in death." "*Amen!*" emphatically issued from her lips—and she was soon out of sight. The quickness with which Milly moved was singularly contrasted with her aged appearance. I contemplated her retiring figure with mingled emotions of wonder and admiration, and resolved to know more of this humble servant of God.

In the morning, as the Bishop was departing, old Milly approached and dropped her courtesy, saying, (in reply to his kind salutation,) "May God bless you, dear Master. He waved his hand, smiled benignly, and departed.

We felt sad at the departure of one so loved and revered, and each member of the family circle sought some occupation to relieve these sorrowful sensations.

Now, thought I, will old Milly's conversation entertain and instruct me. Accordingly, I hastened after her.

It was a lovely spring day. The beautiful *green* of the luxuriant wheat was finely contrasted with the *deep blue* of the majestic river, and with the brown hue of the innumerable cedars whose uncouth boughs rested on the stream. The mocking bird and gay red breast carolled amidst the trees, as if gladdened by the sparkling of the sunbeams on the bosom of the waters. Surely God is good, thus to make happy even the smallest of his creatures, exclaimed I, mentally, as I advanced toward old Milly, but what has this aged woman to cheer her heart? She dwells without kindred, and has numbered her threescore years and ten. Her countenance, however, indicates that happiness which must proceed from faith, "the evidence of things not seen." I was aroused from my meditations, by her saying, "Ah, young master, is that you? I don't wonder you walk out so early this fine morning. It almost makes me feel young again, to see every thing around look so fresh and beautiful; and I bless the great God that my eyes are spared to look upon the work of his hands." "You look up, then, 'from nature to nature's God!'" "Ah, Master, I hardly know what you mean; but whenever I see such a day as this, I think of the brightness and glory that shall appear when the Sun of Righteousness shall display himself to all his faithful followers." "You have, then," replied I, "your enjoyments of the things that are seen, and can justly exclaim of these beauties, 'My Father made them all.'" She simply said, 'Yes, my master, your words are true," and we reached in silence the grave-yard which lay on the side of the path. My aged companion rested against the broken wall which surrounded it, pointed with her stick to the mouldering tomb-stones, and said, "There, Sir, lie many good and great ladies and gentlemen." "Did you not know some of them?" inquired I. "Oh yes, Sir, but best of all, her that is in the large tomb, (under the cypress tree,) supported by four weeping angels." "Weeping angels!" interrupted I, smiling at the strange expression. "To be sure, Sir, for they had their little hands placed over their sorrowful faces. You can still see them, though the marble is not so white as it was years ago. I often thought it was strange to make angels sorry because so good a lady was going amongst them." "Who was this much regretted lady?" asked I. "Surely, Sir," answered she quickly, "you know she was your great grandmother Judith, whose picture hangs in the parlor. But I should recollect how young you are, and that you have been in foreign parts. 'Tis I that have cause to remember her well,'" continued she, whilst wiping off a falling tear with her apron. "It was Madam Judith that taught me my prayers and catechism. She had all the black children every Sunday in the great hall to teach them, and she saw them all *christened*. Oh! she was a grand and blessed lady! All are gone but I that knelt at her side, and it will not be long before, through the mercy of God," (and she lowly bowed, as she always did when uttering the name of the Most Holy,) "I shall be again at her feet." "I think your kind instructress, Milly, was the good grandmother who watched over the childhood of my father." "Yes, it was she; and well did she teach him. May you be just such a man, and stand up for your country and the *true* faith as he did. He was one of the first who came forward to support *the church* in this country; for mistress taught him to take the Bible in one hand and the Prayer-book in the other." "The duties," said I, "of his country and station carried him much from home, and the war and other changes caused religion, as it were, to stand still. Those were dark and troublous times, my good Milly." "Ah yes, Sir, that they were; but I think as there is peace on all the earth now, that the promised light is coming, and will shine on, shine on, till the perfect day appears."

We had now reached the humble dwelling of the aged Christian, and at her request I seated myself on a bench within. I observed with pleasure the neatness and comfort which appeared around. "You have the son of your oldest friend living with you," said I, after prevailing on the humble creature to take a seat. "Yes, Sir," replied she, "and he is very kind; he brings me water, he brings me wood, repairs the house, feeds the hog, and works my potato patch. I mend his clothes and wash for him." "I should think from your great age, you could not do so much for him." "The Lord is very merciful to me, and as length of days, so is strength given me; for I can see well, and move my hands and feet almost as briskly as I could fifty years ago. I do not like to be idle, Sir. I would work for the family if they would let me; for I can praise my Great Master above better while spinning a bit of cotton, than I can when seated with my hands before me doing nothing."

"Will you tell me more about your youthful days, Milly? It will give me much pleasure to hear how you came to the full knowledge of the excellency of our Lord Jesus Christ." "It will be but a dull business," replied she, "for such as you, Master, to listen so long to an old body like me. But may be it will strengthen your love for your heavenly Father, when you see how great his mercy and loving-kindness have been to one of the meanest of his servants I love to talk and think about the days that are past; and the reason I am given to talk so much is, that your parents permitted me to talk to them; and those who come to look at 'the great house,' always get me to tell them about the pictures and the curiosities in it. So please, Sir, stop me when I tire you; and I will begin at once to tell you what I remember of myself. I was one of the field hands; and, except on Sunday, seldom went to the dwelling-house. But I never came down to those great stone steps but I felt a desire to be better, and to do as my kind mistress told us to do. With her permission, I was going to be married. I was then as fresh and straight as one of those green pine saplings—but I was not grateful to God for my health and fair prospects, and he saw fit to put sorrow into my cup. Just as I was about to be married, and was to have a dance in the big barn, and a dinner under yon walnuts, the master of my poor Davy died, and he was hurried off up the country to a new owner. I made my distress known to my kind mistress; but I applied not to *Him* who orders all things, and lets not a sparrow fall without his notice. Mistress bade me put my trust *in him*, and told me that *then* all would work for my good, and sure enough it *did;* though I did not then perceive it. The will was disputed, and the affair ended in the return of Davy to his old home, but to a new master, who gave him a wedding present, and we were married. How much in my long life have I seen of the loving-kindness of a great God, working for good to those who do not so much as care whether he is or is not! In the course of a few years, I lost two children, had much sickness, and followed my beloved mistress to the grave. My gay spirits and strength fled, and it seemed as if a weight came upon my body and soul, that I could not get rid of—and this *weight was sin*, whose wages are death. I dreamed that my little ones came and begged me to go and be happy with them, and I tried to join them, but this burden bore me down to earth. This feeling went with me every where. I often felt as the Prayer-book says, that I did what I ought not to do, and left undone what I ought to do: but I tried to get rid of such thoughts.

"There was a meeting-house built, and people flocked to it, and deserted the church, for the parson was not often there. And as it was nearer, I liked best to go to it. But it was long before I could take any pleasure in it, I missed the prayers and psalms so much I had been used to hear, and the ten commandments, (which every poor negro ought to have by heart as soon as he can talk.) However, my husband was converted and baptized, with some of my fellow-servants, and they exhorted me to follow their example. I was told the feelings I had had were repentance, and the dream an 'experience.' I also was baptized, but felt not that peace I longed for. My body had been washed, but alas! my heart was still unclean. It was Christ Jesus my Lord that I still wanted in my soul. I had then no idea of the power of God unto salvation. Several of those who had made a profession of religion were unchanged in their lives and conversation, and thus were stumbling blocks in my way. The Lord had given me a good memory, and the Scripture and prayers I had heard and been taught were fresh in my head, and often came to my lips. I felt worse than ever, and was often in prayer down in the wilderness there," pointing to a thicket of grape vines, "and once whilst crying aloud 'Jesus, thou Son of God, have mercy on me!' I felt as if a 'saft' hand passed over me, and light and joy were shed abroad in my soul. I fell to the earth praising and glorifying his holy name." Here old Milly arose and lifted her eyes and hands silently to heaven. Whilst she was thus lost in silent adoration, the man who resided with her came in, and I withdrew and returned slowly home.

I bade adieu to the seat of my ancestors the following day, but not until I had shaken the hand of old Milly, received her blessing, and enjoined her to let me know whenever she wanted the aid of an earthly friend. I returned occasionally to ——— and found Milly unchanged, except in the increasing "beauty of holiness." The last time I saw her in her own lowly dwelling, she was full of joyful animation that "the Church" had a faithful pastor, and that many sheep were gathered within its fold on the sabbath-day. She had walked there several times (the full distance of five miles) and always arrived before the service commenced. She invariably questioned me closely about the faithful servant of God, the venerable Bishop, and thanked Heaven for the prosperity of himself and his people.

Thus have I noted down some of the conversations and a few of the incidents in the life of this aged negro woman. Were I to relate all, they would scarcely obtain credence from those who have not been eye and ear witnesses of her life and conversation.

My object has been to exhibit the importance of impressing on the ignorant and youthful mind lessons of religion in a definite and uniform shape. Such, for example, as are contained in the Catechism and Liturgy of the Episcopal Church. The "precept upon precept" gradually makes ineffaceable impressions on the memory. These recollections often, after remaining unheeded perhaps through a long course of years and of iniquity, will in time of adversity or anguish, or in a moment of guilty consciousness, arise and powerfully aid the Spirit of God in subduing the sinful heart.

In particular does this narrative teach us *not* to withhold this early instruction from minds even apparently incapable of comprehending it. God is able to do all things, and he may convert the mind of the benighted African into a treasury fraught with the riches of holiness, grace and heavenly-mindedness; for never did a diamond shine brighter in the ear of an Ethiop (to adopt somewhat of the language of the poet) than pure and undefiled religion in the practice and conversation of this aged Christian.

The Prayer-book, as old Milly emphatically said, if placed in *one* hand, with the Bible in the other, would, with the blessings of the Holy Spirit, prove the power of God unto salvation to many who are now utterly ignorant and careless of their inestimable contents. Let, therefore, masters and guardians, parents and pastors, give all diligence to make their useful and sublime truths familiarly known to all whom the Almighty has placed beneath their fostering care; and *then* may they look with pious confidence for that great day when the hearts and actions of all the sons and daughters of Adam shall be fully displayed before the Judge of all the earth—the righteous Saviour of mankind.

TO EPISCOPALIANS WISHING TO EMIGRATE TO ILLINOIS.

The village of Juliet is situated on the River Des Pleins and also on the Illinois and Michigan Canal route, about 40 miles southwest from Chicago. It was laid out in the month of May last, and about 100 Lots sold in June, at an average of upward of $45 each; there being at that time but one family within three miles. It is in the midst of one of the most fertile regions in the whole western country, and the beauty of the scite is scarcely exceeded any where. This river, unlike most large streams at the west, does not flow its banks, and, consequently, its valley, as well as the surrounding country, is healthy; as much so as the valley of the Hudson or Connecticut. Since the 19th of June last, there have been fifteen houses and three stores built, besides a grist and saw mill and three other saw mills within three miles of the place. There is abundance of water found here for any purpose. The 16th Section of land, which belongs to the township for school purposes, and adjoins the village, was sold in September for $8,800 which is now drawing an interest of ten per cent. Sufficient to support all schools for several years to come.

The proprietors of some lots lately laid off as an addition to the village, propose, and are now ready to deed to the Episcopal Church a scite for a church, equal both in size and value to a little more than two village lots, such as are now selling for $75, upon the condition that a church shall be erected thereon within five years from the 1st of January 1835, costing not less than $1500. And further, that this advertisement or a similar notice be published in some Episcopal paper printed in New-York or New-England at least six months in succession. There are in the village and within a few miles eight communicants, and about a dozen families friends of the Church, who have met once to hear preaching in the village, and it is probable a parish will be formed early in the spring. This advertisement is published for the information of those desirous of emigrating to the Western country.

N. B. There are also Episcopal societies at Chicago, Galena and Peoria in this State.

EARLY YEARS OF BISHOP HOBART.

Just Published, and for sale at the Press, 46 Lumber-street, price 88 cents. *The Early Years of Bishop Hobart.* By John McVickar, D. D. "The boy is father of the man" —*Wordsworth.*

BRIGHT BEAMS OF LIGHT.

For sale, by the New-York Protestant Epis[illegible]pal Press No. 46 Lumber-street, BRIGHT BEAMS [illegible]F LIGHT, from the Sun of Righteousness, for the succ[illegible]sive Days of the Ecclesiastical Year. In various bindin[illegible] price 25 cents and upward.

B. Curtis Bro[illegible]n, Print.